

Scot's Narrative

EXAMIN'D;

OR, THE

C A S E

OF THE

Episcopal Ministers in Scotland

STATED,

And the late Treatment of them

IN THE

CITY of EDINBURGH

Enquir'd into :

With a Brief Examination, into the Reasonableness  
of the Grievous Complaint of *Persecution* in Scot-  
land, and a Defence of the Magistrates of *Edin-*  
*burgh*, in their Proceedings there : Being some Re-  
marks on a late PAMPHLET,

ENTITLED,

A NARRATIVE, of the late Treatment  
of the Episcopal Ministers within the City  
of EDINBURGH, &c.

L O N D O N : Printed in the Year, 1709.

The

EXAMINATION

OF THE

PROFICIENCY

IN THE

ARTS

OF THE



AND THE

SCIENCE

CITY OF LONDON

THE

GOVERNMENT

OF THE

ARTS

AND

SCIENCE

OF THE



[ i ]

## P O S T S C R I P T.

**A**S this is stiled a *Postscript* to this Work, tho' in it self an Introduction, so it is principally design'd, to reply to the *Postscript* of the *Narrative* plac'd also in the Front of that Work, and also to glve some State of the Case, that such Readers as have not seen the said *Narrative* may not be in the Dark, for want of having been Masters of the Controverſie.

In order then to make this plain; The Reader is to understand, that upon the Abdication of the late King *James*, for from thence, it is necessary to fetch the *short History* of this Affair. — The *Presbyterians* in the West of *Scotland* first, and the Convention of Estates afterward, made an entire Church-Revolution in that Kingdom, as the Coming of the Prince of *Orange*, (afterwards King *William*) had done in the State.

It is true, that the poor Western People, whom the Tyranny of Prelacy had made furious, and under which Tyranny, that miserable Country had been reduc'd to Desperation, took a course, which neither the Government or Church of *Scotland* were pleas'd or could be charg'd with: *Not the Government*, Because in the Infancy of the Revolution, it had not Power to prevent it: *Not the Church*, Because it was done almost a whole Year before the Church had any Legal Establishment; and therefore as to the Language of the Law, *was not in being*; and nothing can act before it exists.

It is true also, that after the Western People had as above, Rabbled the Episcopal Ministers out of their Part of the Country; the Convention did not repon them, which now these People complain of; *in which may be answer'd*; First, It could not be expected, that a Constitution resolv'd to depose Episcopacy it self, should repon Episcopal Ministers as such, tho' they were put out in an unjustifiable Method; if they had thought fit to conform to *Presbytery*, they could not have mis'd to obtain other Livings; Ministers being at that time wanted to fill the number of vacant Churches; and if they would not conform, to what purpose should they have been repon'd by Authority, immediately to have been Deposed again.

It is true also, at that Time, the Country which had cast them out, in Memory of the Cruelties suffer'd under their Hierarchy, would not have receiv'd them, neither would the Ministers themselves, if in their right Wits, have ventur'd to have gone among them, or could the Government have protected them till it it had been better settled.

Thus what by the Western Rabbles first, and the Convention of Estates afterwards, Episcopacy was Dethroned, and *Presbytery* establish'd in *Scotland*; and this is granting more to them as to the Western Rabbles, than is strictly speaking due to them.

However, tho' to anticipate the Cavils of the Objectors, we have own'd the Rabbles in the West did throw out some of the Ministers, yet it is most certain, that after the first heat, the Revolution in the Church of *Scotland*, was, generally speaking, carried with all the Mildness and Tenderness, as could consist with the Necessity of the Work in general.

The Bishops being thus displac'd by the Law, and such Ministers as possess those Livings, of which the former Incumbents *who were turn'd out in 1662.* were yet living, demitting by a particular Act of Parliament; the rest was carry'd on with all possible Tenderneſs; and at laſt an Act of Parliament was paſſed, That even thoſe Miniſters who remain'd Episcopall, and would not conform to Preſbytery, *yet if they would take the Oaths to the Government,* ſhould enjoy their Benefices.

By this means, the *Presbyterian Church* was oblig'd to content her ſelf, to ſee near 200 *Episcopal Miniſters* preaching in *Scotland*, and enjoying the Stipends and Glebes of the Church, and ſhe was rather ſatisfied to have it ſo, than to proceed by cruel and rigorous Methods to diſpoſſeſs them.

By this means alſo, very few *Episcopal Miniſters* in *Scotland* became deſtitute, except ſuch as obſtinately rejected the Oaths to the Government, and openly adhered to the *Jacobite Intereſt*, or ſuch as were ſcandalous and inſufficient.

During the Reign of King *William*, theſe kept themſelves pretty quiet, and we heard very little, either of their diſturb'g the Church, or of the Government being uneaſie with them: But upon the Acceſſion of Her preſent Maſteſty to the Crown, they took hold of the Queen's Letter, obliging the Privy-Council to protect them, while they behaved peaceably to the Government, either willfully or ignorantly miſtaking Her Maſteſty's meaning, and pretending to reckon it a Tacit Toleration; tho' no ſuch thing was intended.

Upon this, they began to ſhow their Heads with an unuſual Confidence, and to erect *Meeting-Houſes* in all Parts of the Kingdom, *as they had Acceſs*, openly profeſſing their *Jacobite*, as well as *Episcopal Principles*; inſulting the Government, by reſuſing to pray for the Queen, reſuſing to joyn in the Publick Faſts, for Succeſs of the Queen's Arms, or in Thankſgivings for Victories; ſome of them openly praying for the *Pretender*, and all of them tacitly and ambiguouſly: Beſides their Scandalous Invaſion of the *Church-Judicatories*, *Clandefſtine Marriages* without Publication, Baptizing the Children of Perſons under *Church Censure*, to the Deſtruction of good Diſcipline and the Encouragement of Prophaneneſs and Immoralities.

In this manner they went on with impunity; yet however the Church found themſelves aggriev'd by them, they however remitted their Punishment to their own intemperate heat, not doubting, but firſt or laſt they would bring the reſentments of God and the Government upon them; nor did the Government take any notice to puniſh theſe Diſorders, having at this time the Great Affair of the Union in View at Home, and a heavy embarrasſing War upon their Heads Abroad; till the following Occaſion alarm'd them, when the Neceſſity of Things, the Publick Safety, the Peace of the Nation, and the Preſervation of the *Queen* upon the Throne requiring it; the Government found themſelves oblig'd to take new Meaſures with theſe People.

That there was ſuch a Real Neceſſity, and that it was judg'd ſo; firſt by the Council in *Scotland*, and afterwards by Her Maſteſty and the Council in *England*, theſe Sheets, will effectually make appear.

It ſhall be only noted here; That the Enemy appearing, reſolv'd to invade *Scotland* from Abroad, and the *Jacobite Party* at Home, appearing exceedingly encouraged and elevated, *nor did they keep any extra-*



ordinary Guard upon their Conduct, in order to conceal their said Elevations. The Privy Council caution'd by Her Majesty, of the Preparations of the French, and press'd to do their utmost to preserve the Publick Peace thought it absolutely necessary among other things, to suppress these *Jacobite Assemblies*, and Preachings, as Places where the general Disaffection receiv'd Encouragement, and a Faction was kept up against the Queen in behalf of the Pretender.

This is so plain in all the Proceedings, that it need not be repeated; it was the only Cause mention'd in the Queen's Letter, in the Councils Orders, and in the Magistrates Citations; 'tis the only Thing alledg'd in the Libels against the Ministers — All the pretences of a Persecution rais'd against *Episcopacy*, are preposterous and absurd; all the Pretences of it being calculated against, or commenc'd because of the bringing the *English Service* into *Scotland*, are false in Fact, and have no probability in them; on the contrary, 'tis evident, the introducing the said Service into *Scotland* is a Novelty, calculated to make a shew, as if the Church of *England*, and these People were all one, where as it is evident, no *Episcopal Ministers*, except those who re *Non-Jurors* have attempted it.

Upon this Prosecution of the *Jacobite Conventicles* in *Scotland*; a Book is publish'd in *England*, Entitl'd *A Narrative of their Treatment, &c.*

To which the Sheets hereto annex'd are an Answer.

This Narrative to give an *Abridgment* of it, is a Deduction of the Proceedings against the *Jacobite Clergy*, upon the Councils ordering the Magistrates of *Edinburgh* to shut up their Meetings.

It tells us how they were cited to appear before the Magistrates, were there sentenc'd instead of *Banishment*, which by Law might have been the Sentence, to desist from keeping any Meeting Houses, and exercising any part of their Ministerial Function within the City of *Edinburgh*, &c. and to give Caution to observe it; and that in the mean time their Meeting-Houses should be shut up.

That this Sentence being not regarded by them, but continuing to preach, &c. They were Cited a second time in *June*, 1708. and for their not complying, five of them were sent to Prison, and the like; all which and more is very true, as will be seen in the exact Account of the Proceedings, Sign'd by the Town Clark of *Edinburgh*, and annex'd to this Work.

With this Account, here are long Complaints of the Incompetency of the Magistrates to be Judges, and the Illegality of the several Parts of the Proceedings, which are all remark'd and reply'd to in this Book.

But above all, this Narrative taking up a Lamentation, makes loud Complaints of the hardship of being thus press'd to take the Oaths, defends their refusing to quallify, charges the Government with Cruelty and Oppression in disturbing them, and pleads their own Inoffensive Behaviour, to argue that the Government is safe in them, ought not to suspect them, and consequently they ought to enjoy their Liberty, tho' they did not swear to the Government, or pray for the QUEEN.

As to Swearing, the Narrative owns they cannot do it, p. 10. That they cannot dissemble nor contradict their known Principles, and swear to a Government when it is uppermost, and then abandon it when  
down



“dawn again, and so again as Changes happen, and makes some Reflections upon those that do so; that the Government ought to let them alone, tho’ they do not swear Allegiance to it, because they say they are of Peaceable Principles——As to praying for the Queen, the *Narrative* says, they do pray for all the *Royal Family* and for THE QUEEN, and for all their Rulers, and the like, in which the Queen say they must be included, p. 13.

Then the *Narrative* spends a great deal of Time, and some Art to persuade the World, that all this Prosecution is meerly for being *Episcopal*, and more than that, for the acceptance the *Common-Prayer* finds in *Scotland*; and this is improved to claim Kindred with the Church of *England*, and Interest them in the Quarrel—Tho’ at the same time ’tis evident, it is all for that very *Non-Jurant* Principle the Church of *England* has effectually cast out in *England*.

The rest of the *Narrative* is taken up in piteous Exclamations, of the Sufferings of the Church of *Scotland*, as it would have the *Jacobites* there be called, and of Recriminations upon the *Presbyterians*.

This I think is a faithful Abridgment, both of the State of the Case, and of the Substance of the Book we are answering; for the Answer to it we refer to the Sheets hereto annex’d; only crave leave to say a few Words to the Postscript plac’d before it, as above. It begins with telling us with an Air of Lamentation; how surprizing it is, that those of the *Episcopal Persuasion* in *Scotland*, should be treated as they are at this time of Day, when People of all other Opinions in Religion, throughout Her Majesties Dominion, enjoy all the Liberty that has been permitted at *Amsterdam*——And that the Unprejudic’d Reader will be apt to think, that these People are Sinners above all their Fellow-Subjects, &c.

We must confess this Prefatory Part has much Truth in it, and the Observation is very Just; in one Part, any one would think so, and upon Examination every one will find it so; They are Sinners in one respect above their Neighbours: The *British* Government under the best QUEEN that ever Rul’d them, tender of the Ease and Tranquility of all its Subjects, gives as much Liberty as can reasonably be expected, to the different Opinions which too too much divide the Nation; nor is there any Restraint laid upon Her Majesties Subjects, in any thing merely Religious——But as in the Case between GOD Almighty and his Creatures, there is a Sin Man may commit, which cannot be forgiven: So to set up a Rival to a Sovereign, is in the State as the unpardonable Sin is in Religion; No Prince can bear with it, no Government can, or indeed ought to dispense with it——And here is the accursed Thing; this is the Crime in which these People are Sinners above their Neighbours; This is the occasion of all the Uneasiness of the Government with them; And this is what, thro’ the very whole Course of the *Narrative* they defend. The *Narrative* owns their *Jacobite Principles*, and demands of the Government, to have them Tolerated as other Conscientious Points are.

Thus they would have us make *Jacobitism* a Scruple of Conscience, plead for its being dispensed with as an Opinion, and in time we may have it call’d a Religious Tenet; we should not go this Length with them, if the *Narrative* did not actually mention it in so many Words—Pag 1. of the Postscript their words are, People of all OTHER OPINIONS in Religion throughout

*Her Majesty's Dominions enjoy all the Liberty, &c.* 'Tis true, this Word *OTHER* is set against the Words *Episcopal Perswasion*.—But they cannot mean that, because People of the *Episcopal Perswasion* in *Scotland*, not only have Liberty, but are admitted to enjoy their Benefices, and preach in the Parish Churches all over the Country—150 of the Publick Ministers being to this Day *Episcopal*; when they say then *all other Opinions of Religion*, they can mean nothing else but the Profession or Opinion of the *Jacobite Religion*, and what that is, this Tract is not ill-natur'd enough to describe.

Again, when they acknowledge, That *all other Opinions in Religion throughout Her Majesty's Dominion, enjoy all Liberty, &c.* they seem to acknowledge that their Case is not a Point of Religion, for certainly, if all they say of themselves were true, that their Behaviour is Peaceable and Inoffensive, their Principles such, as any Government is safe in, and nothing objected against their Doctrine; it must be something else which is not Religious, that obliges Her Majesty to single them out from all the rest of her Subjects to Punish and Persecute, when her Royal Clemency is extended to all other People, whose Differences are Religious.—Her Majesty could not, without the utmost Scandal upon her Royal Judgment, as well as upon her Justice, be thought to Tolerate or forbear all Opinions but that same, of which Her Majesty her self is perswaded, and in which she expects to go to Heaven; would Her Majesty forbear *Jews, Prophets, Socinians, Arminians*, and an infinite number of Erroneous Opinions, not included in the Legal Toleration in *England*? Would Her Majesty adhere so steadily, and defend so earnestly the Toleration, including *Presbyterians, Independents, Baptists and Quakers*; and at the same time that these enjoy Peace and Tranquillity, Safety and Protection under her Government, foster an *Episcopal Church*, the same in which she has been educated, in which she is a devout Member, and of which she is Intitl'd, *The Glorious Defender*, to be the only Persecuted Distress'd Part of her Royal Inheritance.—It can never be.—No, nor indeed is it true in Fact; for the *Episcopal Church* in *Scotland*, tho' removed from being National, is not at all Persecuted.—But all those of them who own themselves to be Her Majesty's Subjects, are protected, safe, easie, and quiet; their Ministers are now Preachers in above 140 Parish Churches in *Scotland*, the People of that Perswasion can with freedom and safety hear them.—And nothing is more certain than this, and we assure the World of the Truth of it; there is at this time no order given out to suppress any but those who refuse to acknowledge the Government, and pray for the Queen.

This gives a very unhappy Turn to the whole Cause.—The whole Complaint they make may be granted without any Prejudice to the Argument.—That to the *Jacobites* who own a spurious Pretender, profess the Queen to be a Usurper, the Succession an Usurpation, and the Revolution a Rebellion; the Government does give all possible Disturbance, tho' that is granting a great deal too much too.

But to the *Episcopal Dissenters* in *Scotland*, as such, no Injury, no Damage is done, no Disquiet given: The Postscript to the *Narrative* contradicts this, and says, *Pag. 1. No Compliance with the Civil Government avails them; The Meeting-Houses of the Compliers are shut up, and their Persons Distress'd, as well as others, &c.*

It is very unhappy, that we are oblig'd a little to expose the Persons here brought as Instances, in order to prove this a Mistake; for Mr. *Herring*



of *Musselbrough* was Deposed from his Ministry, both by the Church-Judicatories, and by the Privy-Council, as not being a Person fit to officiate in Sacred Things; the Immoralities and Scandalous Life of the said Mr. *Herriot*, being prov'd before them. Mr. *Peacock*, as by the Sheets hereafter appears in the same Predicament, and the other Persons named, tho' they did pray for the Queen, yet they refused to take the Oaths ——— It does not seem as if this Part of the Narrative were of a Piece with the other, that there should be no better Evidence, brought to prove, that *Compliers* were equally prosecuted, than a few scandalous Ministers prosecuted and expung'd for their Crimes. It seems something of a Reproach to these People, who call themselves the Episcopal Church; that the vicious and scandalous Ministers, that the Church Judicatories censure and depose, should all take Shelter under them. Is it a question, whether these will take any Oaths, and pass any Qualifications; and must these be screen'd by their Qualifications, and suffer'd to keep open Meeting-houses, who ought to be spued out of all Professions, as not fit to concern themselves about other Peoples Souls, till they appear'd more concern'd for their own? ——— And it seems something of a Reflection on a certain antient Peer, who is not ignorant either of the Reason or Necessity of Church Censures, to discourage Vice and Immoralities, that he should admit a Man to qualify before him as a Minister, who he knew was depos'd from being a Minister for Scandal by a legal Proceeding and Sentence.

We could not desire to have an Argument return'd upon our Narrative with greater Force than this, that whereas ye say, *No Compliance with the Civil Government avails, but the Compliers are distress'd as well as others.* Narrat. p. 1. To reply, No Compliers have been distress'd, or their Meeting-Houses been shut up, but such of whom ye ought to be asham'd, and who it is beneath the Persons we are speaking of to own themselves joyn'd with ——— The Ministers process'd before the Magistrates, tho' *Jacobite*, are allow'd many of them to be Men of good Characters, Men of Honesty, and Men of Letters, Men of good Breeding, and for whose Persons, except in the Matters of this *HITTITE*, we have great Compassion, great Concern for their Circumstances, and many Wishes for that Time, when their Judgments being inform'd, they shall be restor'd to her Majesty as good Subjects. But the Author of the Narrative must have but small Thanks from them, when they see themselves link'd by him in the same Row, or plac'd in the same Class with the scandalous, immoral and insufficient, who will swear to any side, and adhere to no side, and who being all over black with Reproach for just Crimes, must leave some of their Filth upon the Reputation of any Party they take Shelter with.

It will be no loss to our Argument at all, to throw them all these into the Article of Persecution; for if suppressing Vice and Immoralities, and especially rooting them out from among the Clergy, removing Scandal from the Altar, and purifying the Tribe of *Levy*, be the Sin of the Church of *Scotland*, if this be what we are calling Persecution; 'tis her Glory that she is the most persecuting Church at this Time in the World.



## P O S T S C R I P T.

The Narrative therefore must give some better Proofs, and bring some other Examples to make it clear, that *no compliance with the Civil Government avails*, since 'tis certain, no compliance of such Men ought to avail, and no compliance of other than such has been offer'd.

From this the Narrative falls into another weakness, *as great as the former*; and that is, by naming Mr. Robert Moncrief, and Mr. Walker, Mr. Robert Skeen, Mr. George Barklay; the two first having been obliged to *Sign an Obligation, not to exerce any Part of their Ministry, &c.* and the two last being sent to Prison, for refusing to do the like— *And yet that these had given all the Evidence Men can give of their Loyalty and good Affection to Her Majesty, by owning Her Authority, and praying for Her Person and Government Daily, &c.* Postscript, pag. 2.

This we call a Weakness, because it seems as if the Author supposed no Body would ever examine the Fact it self, and search into its Original for the Truth; for it cannot but be a weakness, or *something much worse*, to publish that to the World, which the Author must needs know the first exact Enquiry will manifestly detect.

And First, It is necessary to examine the Process, the Particulars of which is annex't to this Work; where it will appear, that however the se four Persons might pray for Her Majesty *Nominatim*; yet that every one of them acknowledg'd they had not taken the Oath of Allegiance to Her, nor would they take it when required; how then the Author of this Book will come off of his saying as above, *they had given all the Evidence of their Loyalty and Affection to the QUEEN that Men can give*; We shall wait to see.

It seems the first Evidence in the Eye of the Law, that Men can give of their Loyalty and Affection to the Person of the Queen, is to acknowledge her to be Queen; now 'tis evident, that all these Men refuse to swear Allegiance to her; how then can they be said to give *all the Evidence Men can give*? It is true, Men may decline Swearing, and yet may give Evidence of their Loyalty and good Affection to the Queen; and this is the Case of several, even of the *Presbyterian Ministers*, who have their Scruples about the Oaths, *as well as other People*, as an Oath of Allegiance; and yet give sufficient Testimony of their constant Zeal for the QUEEN, on all other Occasions; but even of these, no Man will say, they gave *all the Evidence that Men can give, &c.* But to say *these Men give all the Evidence that Men can give*, while at the same time their general Principles are known and justly suspected; and being summon'd, refuse to take the Oaths, &c. is to say what we believe, no Man will undertake to defend for them.

As to the Proof, that these Men, tho' praying for the QUEEN yet refus'd to take the Oaths, the Authentick Copies of the Process and Answer of the Ministers particularly annex'd to this Work will make it clear, where, Mr. Geo. Barklay being Interrogate, if he would yet qualifie himself, desir'd *he might not be troubled on that Account*; those are his very Words. See the Process, p. ....

## P O S T S C R I P T.

Thus far we have follow'd the Author of the Postscript through some of his Mistakes ; but we must touch upon another, which is the main Error that the whole Cause turns upon ; he enquires, *what is the real Crime of these Men*— And answers the Question immediately, adding his own Authority thus, *Indeed it is no other but EPISCOPACY and the Worship of the CHURCH OF ENGLAND.* Postscr. p. 2.

Whether the Author of the Postscript and the Author of the Narrative be different Persons, or one and the same, is not for us to enquire ; but since both joyn in this Affirmative, we take them as one, and crave leave to answer the same Question.

1. *Negatively.* Nothing like it ; *The Crime of these Men* is neither Episcopacy nor the Worship of the Church of England.
2. *Positively.* Their Crime is meer Jacobitism, profess'd avow'd Jacobitism ; *as such* they answer, for *not one Question* of Religion has been put to them ; *as such* they were order'd to be prosecuted, for *only such* are in the Order of the Privy-Council to the Magistrates of Edinburgh ; *as such* they were libell'd or indicted, for nothing else is alledg'd in the Bill or Libel exhibit against them ; *as such* they were punish'd, for nothing else was express'd in the Sentence of the Magistrates.

Nothing of Malice, no Party, Church, or Clergy-Pique could come into it ; the Magistrates treated them with all possible Tenderness, Charity and Respect, forbore them till they were check'd by the Government, as if they had neglected the Safety of the Peace, and the Preservation of the Queen's Person ; the Character of the Persons then and now in the Magistracy of Edinburgh, and the Candour of their Proceedings will admit no suspicion of Partiality, and their mild Usage deserves a better Return, than the Narrative bestows.

For the Proof of this, the Reader is refer'd to the Body of this Work, where he will find it made very plain, and every Article prov'd by Authentick Vouchers and Authorities, such as he will have no Reason to question the Truth of ; but if any doubt the Justness of the Copies, the Originals are left with the Publisher of this Work, for any that require it to peruse and compare.

The Remainder of the Postscript is taken up with Exclamations and Ejaculations, in which this Tract is not concern'd, and which depend upon the Substance of the Question in Debate, whether the Prosecution of Jacobitism is the Persecution of Episcopacy, and this the other Part of this Work, we hope, shall clear up.

## The SCOTS NARRATIVE Examined, &c.

**B**EFORE we enter into the Particulars of this long Complaint, and more narrowly examine the Narrative of the *Jacobite Clergy* now before us; it is not improper to form some Preliminaries, which being abundantly granted in all the Parts of the Book we are speaking to, will admit no Dispute, but may be laid down as Fundamentals in the present Debate—— And if they require any Testimony to make them out, it will be sufficient to quote their own *Narrative* for the Proof.

1. That the Prosecution of the *Episcopal Ministers* in *Scotland*, of which all this Complaint is made, is a Prosecution from the Civil Magistrate only—— That there is no Procedure against them from the Church, *that is to say*, by any Ecclesiastical Process, or Church Judicatory, such as *Session, Presbytery, Synod, or General Assembly*, which are the only Judicial Powers in the Church of *Scotland*.

This is proved by the Narrative it self, *pag. 5.* where they complain of the Irregularity of the Proceedings—— Because, *the Complaint is not moved by the Presbytery of the Bounds*, as they say the Law requires—— And the Narrative complains, *that this was pleaded to the Jurisdiction of the Magistrates, but not allow'd.*

2. That this Prosecution of the *Episcopal Ministers* in *Scotland*, is upon no Point of their Profession or Opinion as *Episcopal*, upon no Religious Dispute, such as relates to Doctrine or Worship—— But purely upon this short Question—— *Whether they shall be allow'd to keep open Meeting-Houses, and Exercise their Ministry among the QUEEN's Subjects, without acknowledging the QUEEN's Authority?*

This is plainly proved, from the same Book we are answering, *Pag. 6.* When People are libell'd on an Act of Parliament, which is limited to one Person, and without any Word in that Act, that can extend to others, **AS FOR EXAMPLE;** The Libel charges, &c. That they are Guilty of the Breach of the Law, which requires that Prayers be made for King William and Queen Mary, because they pray not for Queen ANNE: Again, the Narrative pleads in their behalf, *pag. 13.* That they are of Peaceable Principles, and quiet Deportment; that in their Prayers, they are very careful to avoid giving



Offence, for they use such *Comprehensive Forms*, as are sufficient to prevent all suspicion of *Disrespect*, such as praying for **THE SOVEREIGN**, for **THE Royal Family**; for all *Christian Kings, Princes, and Governours*, for all our *Rulers, &c.* and thus in pag. 10. We cannot *Dissemble* nor *Contradict* our known Principles as others, who as *Interest* moves, can *Address*, and make professions of *Loyalty and Duty* to the most opposite and inconsistent Pretensions; who can disown a Prince in *Misfortune*, whose Title they once solemnly Vouched, and can Vouch the Title of another in prosperous Circumstances, whose Right they will as readily controvert, — — &c.

If these are not sufficient to prove, what we have laid down as above, the whole Proceedings as Narrated in their own Book will confirm it.

It will also appear very necessary, to make these Things clear in the Beginning——For several Reasons;

1. Because it is observable, those Gentlemen who are loudest in the Complaint of Persecution in Scotland, are forwardest to blend the Church and the State together in this Affair; they are exceeding loth, to have the Chiming Words, *Persecution* and *Presbyterian* separated——And what they have Joyned, they would have no Man put asunder.
2. It is absolutely necessary to the right understanding of an Accusation of Persecution, that we determine who are the *Persecutors*, and who the *Persecuted*; how else can we ever arrive at the Charge, or enter into a proper Defence?

Since then the *Presbyterians, Qua. Presbyterians*, are not concern'd in this Affair, we shall have the less to say about them; if we find them accused, it is time to Answer for them, when we see the Charge; at present the Narrative has done them that Justice, as to acknowledge, That the Church-Judicatories did not concur in the Affair, neither by themselves, or by any one having their Mandat or Authority. Narrative, pag. 6.

It remains then to enter into the short Question; Who are the *Persecutors*, and who the *Persecuted*? We begin with the latter.

1. The persecuted, and those are the *Jacobite Clergy*, or in Southern English, the *Non-Jurant Clergy* and their Hearers; whether they are *Episcopal* or otherwise, is not the Question; nor are they enquir'd after as to their Ordination, Profession, or Practice; save only as *Non-Jurors*; some read the *English Service*, some read none; some pray by Book, some without Book; but all are *Non-Jurors* as to the **QUEEN**, refuse to acknowledge the Government, and as such they are now consider'd; if any others have been questioned, we may examine their Cases apart, and the Reasons why they are involved in the same Sentence.

2. *The Persecutors*, are the Civil Magistrates, such as the Provost, and Bailiffs of *Edinburgh*; the Sheriffs of Counties, Bayliffs of Burghs, Stuarths of Stuartries, &c. in *Scotland*, and this by the exprefs Command and Direction of the Sovereign, and the Administration; or in English *the QUEEN and Council*.

We need not Notice here the Reasons, that made this Prosecution particularly necessary at this Time; such as the unsufferable Insults offer'd to the Government, by the *Jacobite* Party at Home; of which we might give a long History, or the impending Storm of an Invasion from the Pretender Abroad; their Publicly owning the Pretender for their Lawful Sovereign, who was at that time preparing a *French* Power to Depose the *QUEEN*, and Overturn the Government——These things, tho' of sufficient Weight in themselves, and which would, if Arguments of another Nature were not in the Case, be allow'd able to justify the Government, we however omit here; they will often occur in the Process of the Story; but having laid down the two Preliminaries above, we shall put the Weight of the present Discourse upon Four Enquiries. —

1. Whether it ought to be expected, that any sort of People should be Tolerated, or Dispensed with by the Government, who will not acknowledge the Government?

And here we shall find it necessary to explain the Terms, what we mean by being *Tolerated* and *Dispensed with*—— And what we mean by *Acknowledging the Government*—— The present Case being a little particular in them all.

2. Whether the *QUEEN* has not had sufficient justifiable Reasons, both before *GOD* and Man, for ordering the shutting up of the Meeting-Houses in *Scotland*, and for Prosecution of the Ministers?

And here it may be convenient to Examine, what we mean by justifiable Reasons in a *QUEEN*, what by shutting up the Meeting-Houses, and what by Prosecuting the Ministers.

3. Whether the Magistrates in *Scotland* have done any thing illegally, officiously, or any thing less or more than their Duty, in the Prosecution of the *Jacobite* Clergy in *Scotland*?

4. Whether the Behaviour of the *Dissenters* in *Scotland*, has not justly brought this upon themselves, and forc'd the Government to this Proceeding with them?

The going thro' these Particulars, may perhaps be a full Answer to most of the Heads of Complaint in the *Narrative*, which will come in the way.

We are not ignorant, that two Things are suggested in Bar of what is now laid down, tho' it does not appear, that either of them has been prov'd, nor any sufficient Ground given for the Suggestion.

1. That

1. That tho' the Magistrates or Government are the Prosecutors, yet the *Presbyterian* Church are the Persecutors; these are the Incendiaries, the Informers, and the like—The other Party would think it very hard, and that we should be very low in our Charity, *and they would have some Reason*, if we should turn the Tables upon them, *and say*, The *French* were indeed the Invaders, and the Pretender's Name and Interest the outward Part of the Force invading—But the *Jacobite* Clergy, the *Jacobite* Gentry, and the Keepers up of Meeting-Houses in *Scotland*, &c. were the Incendiaries who gave Encouragement to the Invasion it self, and were the Inviters of the Pretender to disturb the publick Repose—Now as this is not a just Way of drawing Consequences, because it carries with it no Evidence; so we would advise them not to legitimate the Practice by their own Example, lest it return upon them too strongly.
  2. That there are Meeting-Houses shut up, and Ministers prosecuted, who have qualified themselves according to Law, and that therefore the Charge of Jacobitism is but a Pretence. Reserving a more full Answer to this by examining Matter of Fact; we shall only observe for the present, that Jacobitism was the only moving Cause of setting up Meeting-Houses, as has been sufficiently prov'd in the World already; and Jacobitism has been the only moving Cause of shutting them up again; and this was manifest in the very Prosecutions in *Edinburgh*, where several, whose Conversation was inoffensive, tho' they were not qualified, had their Meetings left open; and when all the rest of the Meetings in *Edinburgh* were clos'd, these preach'd undisturb'd, *and do so still*—If others, tho' qualify'd, had not the same Treatment, these Gentlemen ought not to bring it in as an Argument in this Case; because it forces us say, what we do not desire to make publick, and puts us to a Necessity of exposing the Gentlemens Reputation, and discovering the Crimes for which they had other Treatment, *Viz.* Being legally depos'd from being Ministers.
- Now, tho' by the present Constitution of the Laws of *Scotland*, they do not find themselves under any Obligation to forbear, even those that are qualified by taking the Oaths, who dissent from the Church—Nor indeed can the Government of *Britain* by the Union license Men to erect Meeting-Houses, tho' they did qualify; yet there has always been an Inclination of Tenderness both in the Church and in the Government; and there is no question, but on a quiet and peaceable Behaviour, they, who give reasonable Assurances to the Government of their Fidelity to, and Acknowledgment of the QUEEN, would find Forbearance, and always have found it: Therefore if any, who have thus qualified, are at present Sufferers among the rest, tho' we do not grant it, they suffer by being found in bad Company—And may in a due Submission to Authority, no question, find as much Favour, as their Behaviour can pretend to deserve.



But to return to our general Heads ; We are now to examine,

- (1.) *Whether it ought to be expected, that any sort of People should be Tolerated, or Dispensed with by the Government, who will not acknowledge the Government ?*

And here we need not examin Antient History, or the Custom of Foreign Nations, but rather put it upon these Gentlemen to tell us, at what Time, or in what Country, any *Dissenters* have been or are allow'd to enjoy Liberty, without taking such Oaths, or giving such Assurances of their Fidelity and Submission to the Government, as by the Laws and Customs of that Country their Subjects were requir'd to give?—And here we are willing to joyn with the *Narrative*, p. 16. in their *Appeal* to the Protestant Churches abroad.

In the next Place let them take the present Circumstances of *Britain*, as it now stands under a Government, claim'd by a Pretender abroad, and that Pretender *not only* cloath'd with the Titles and Honours of the Sovereign, and back'd with the Power of a potent Enemy, who pretends to acknowledge him as Sovereign; *but also* acknowledg'd, pray'd for, and his Pretensions to the Crown defended, by the very People we are now speaking of; and who claim to be look'd upon as peaceable Subjects, in whom the Government is safe.

It would be needless to enter into Examinations and Reflections on particular Actions of Men; but since the *Narrative* pretends that the Government is safe in these People, *that they live under the present Government peaceably, quietly and inoffensively*, *Narrat.* p. 19. And that to represent them as dangerous to the Government, is to use them as the Pagans did the Christian Martyrs of Old, wrap them up in the Skins of Beasts, that the Lyons that were let loose upon them, might destroy up with the more Violence, p. 18. We are oblig'd to speak something of their Behaviour, which we had rather have let fall, as not being forward to expose them.

Not at all therefore to wrap them in any Dress but their own, neither to misrepresent, nor so much as aggravate their Actions in particular, or the Behaviour of their Party in general; let us but state the Case between the Church-Government of *Scotland* and these People, and the Government of *Britain* and these People.

As to the Church of *Scotland*, it is apparent, and even the *Narrative*, tho' written with more Temper than the Writings of the *Episcopal* Party use to be written with, *discovers it*—They treat them without the common Charity due to Christians, even while the other return to them as much Forbearance, as they are able to shew with Safety to their Establishment, bearing their Intrusions into their Churches, their Mobbing and Rabbling of their Ministers, and at the same time, contributing in Charity to their Necessities—Yet even in this very *Narrative*, they upbraid them with being declared Enemies to all Power that will not support

them, and kicking against all Authority that does not favour them, and all along shew their Inveteracy at the *Presbyterians*, by disowning them as Gospel-Ministers, and reproaching their Principles, on account of the opposition they formerly made, to the intollerable, illegal Oppressions of a Tyranny, tho' the same the whole Nation was afterwards oblig'd to cast off, pag. 14. — Nor does it seem reasonable to brand the *Presbyterians* in Scotland, with taking up Arms at *Pentland* or *Bothwell*, against the same Tyranny and Barbarity, which being against all Law and Reason, and lying so heavy on that poor People, as that Human Nature could no longer bear it; they only too rashly, and with T O O W E A K a Force, opposed that, which afterwards the whole Island kick'd off as intollerable, and the Parliaments of both Kingdoms condemn'd, as Illegal.

Nor should the *Jacobite Party*, call the *Presbyterians* Rebels in this Case, till they give some farther Assurance to the Government, that they themselves, under far less Oppressions, are not of the same Principles — And let any Man that thinks this uncharitable, only refer to the Conduct of the *Jacobite Party* in Scotland, when the Pretender was upon the Coast, their Joy when they expected his Landing, the Threats and Insults of their Party upon the *Presbyterians*, and how they had mark'd out the very Habitations of particular Persons to be Rabbled and Plunder'd, (perhaps worse) — And how the People in Scotland, began to talk of seeking to the *French*, if they had landed, for Protection from the Barbarities of their own Episcopal Rabbles; add to this the Chagrin and Dejection of the whole Party, at the Defeat of a *French Power*, and at the Disappointment they were under, of not making good, what they have commonly preach'd in their Meeting-Houses, viz. That they had rather be under *Papery* than *Presbytery*.

2. As to the Government, we forbear to enter into the particular Behaviour of Persons, being not willing to treat them with Invectives; but while they make their Peaceable Behaviour an Argument, why the present Government ought to think it self safe it them; it obliges us in behalf of the Government, a little to examine their Behaviour, in order to make the Governments Proceeding with them appear, as it really is, both Necessary and Equitable.

And First, We are to remember, That with Force and Arms they stood out against this Government, and against the Revolution, as long as their Power was able to resist; That they were not subdued but by the Sword, after they had fought the Forces of the Government at *Gillicrankie*, at *Dunkeld*, and in defending the Castle of *Edinburgh*; and having obtain'd the Victory at the first of these, gave us all sufficient occasion to know what they propos'd, had not their General, the Viscount of *Dundee*, been slain in the Action, viz. Restoring Episcopacy with the Tyranny and Cruelty of the former Reigns, under a *Popish* and spurious Race.

Being

Being thus reduc'd by the Sword, and Conquer'd, not having submitted; it seems something Assuming, to tell us now of their *peaceable Behaviour*, and the *Safety of the Government*, in giving them a *full Liberty*.

2. Next it seems proper to enquire, What it is they seek a Liberty for. The Narrative alledges, That it is merely in Matter of Religious Offices, and complains of it, as a *great Grievance and Misery*, that the performing of publick Offices of Religion should be clogg'd with Terms relating to State-Differences; and that the Clergy, who are God's Especial Servants, should be obliged to enter into the Decision of publick Controversies. Narr. p 18. Par. 2.

But let any Impartial People consider, Whether this Argument does not turn directly upon them — That the Clergy, who by the Especial Command of God in the Scripture, are commanded to be *subject to the higher Powers*, which plainly infers obeying the Laws of the Land, and who are commanded to pray for *Kings, and All in Authority*; should of themselves enter into the Decision of State-Controversies, such as disputing the Titles of their Governours, refusing to pray for them, tho' the Laws of the Land have vested them with Supreme Authority — That these Men should take upon them to enter into the Decision of this State Controversy; how far the meaning of a Law, obliging Ecclesiastick Persons to pray for King William and Queen Mary, NOMINATIM was design'd to extend as to their Successors — And into this State-Controversie, how far an Act, Ordaining Ministers, &c. to pray for the present Queen, was or was not extended; presuming to construe it their own way, so as to mean only such as were Benefic'd Ministers, and the like; so that 'tis evident, these Gentlemen at the same time that they complain of it as a *Misery and a Grievance*, that they should be obliged to enter into State-Controversies, do Voluntarily, and without Authority, make themselves Judges in State Controversies, take upon them to explain the Laws in their own Favour, and then complain, that the Government is not pleased to accept of their Explanation, and to take the Laws in their Sense; for which very thing one of the prime Nobility in Scotland was Sentenc'd to the Scaffold, under the mild Dispensation of their own Episcopal Governours.

This therefore is the Case, and the Narrative in that particular is not Just to the Matter of Fact — Their Ministers do voluntarily take upon them to decide the State-Controversie of the Queen's Title to the Crown; They refuse to recognize Her Majesty's Authority, or pray for her as Sovereign; and at the same time say, 'tis hard they should be put to enter into these State-Controversies; whereas, on the other hand, speaking of them as Subjects, it rather seems hard they should be suffer'd to enter into such Controversies, as dispute the Title of their Sovereign, much less be suffer'd openly and avowedly, to acknowledge and pray for a pretending Invader.


It cannot but be taken Notice of also, how Politickly the Narrative insinuates; That this Prosecution seems Pointed at the *English Service*, being introduc'd in Scotland, pag. 1. The chief occasion of this disturbance,



was the acceptance that the Liturgy of the Church of England met with in Scotland, pag. 15. But as this is not true in Fact, so neither is the Pretence just; since the Entertainment the English Liturgy finds in Scotland, even among the Episcopal People themselves, is so little, and the thing it self so much a Novelty to them, as being never practis'd, even in their own Episcopal Days of Liberty; that it is not capable of giving themselves any Encouragement, or the Church of Scotland the least Uneasiness; but of this by it self.

To this Behaviour of the Episcopal Party, might be subjoyn'd their general profess'd opposition to the Protestant Succession in the Union of Britain, and their open desiring and pleading for a Union with France, which can fairly be fix'd upon them; which being consider'd, we refer it to the Judgment of all Impartial People; whether the Government at the same time, that an Invasion of a French Power, and a Frenchified Pretender was at the Door, in order to depose our Queen, destroy the Succession, and dissolve the Union, had not just Reason to enquire, who was with, and who against it; and to require all its Subjects to renew their Assurances of Fidelity.

Thus far as to the Behaviour of the Episcopal Party in General; We shall enquire of the Behaviour of the Persons in particular, in another Part of this Tract. —

 NOTE, This Discourse will explain what we mean, by being dispensed with, Tolerated, &c. viz. That the Government having a Party among them profess Enemies to the Sovereign, not reduc'd to Obedience but BY BLOOD and Conquest, should dispense with their Allegiance, suffer them unmolested without taking the Oaths; let the People be encourag'd by Disaffection, by learning them in their Publick Devotions, to pray for the Invaders of the Settlement, and treat the QUEEN as an unnatural Usurper.

2. One would think, this were sufficient to justify Her Majesty, in shutting up the Meeting-Houses in Scotland, and prosecuting the Ministers—— But lest it should seem to be only too general, we must descend here to the particular Reasons which Her Majesty had for this Proceeding. And,

1. This may pass for one; That such was the height of Disaffection, which the People who were the Supporters of these Ministers were come to, by the Indulgence and Forbearance of the Government, that even the Non-Jurant Ministers themselves were not hot and intemperate enough for them; but if any of them seem'd inclin'd to acknowledge the Government, or pray for the Queen, in Testimony of their Peaceable Disposition, they would not hear them; and this several of the said Ministers declared to the Lord Provost of Edinburgh upon their Examination, and that being

being Peaceably disposed, as it is hoped many of them are ; they were enclin'd to do their Duty, but that such was the Temper of their Hearers, that if any of them had done so, they would have been rejected by the Party as *Apostates*, and not supported in their Ministerial Employments.

Either this *is true* or it *is false* ; For the Truth of it we freely appeal, *First* to the very Ministers themselves, believing ; since 'tis no Charge any one can be prosecuted for, they are too honest to deny it— And next to the late Lord Provost and Magistrates, to whom it was acknowledged— And *if this be true*, we leave it to the Judgment of all the Protestant Churches abroad, to whom the Narrative *seems willing to refer it also*, pag. 16, whether it be reasonable such a Party of People should be born with, *much less Tolerated and Protected by the Government* ; whether any Government now in *Europe*, suffers any of their Subjects to enjoy such a Liberty on such Terms ; and whether any Protestant Church in *Europe* behave themselves in such a manner to the Government they live under ?

2. Nay such is the aversion among the Party, who are the support of these Ministers, to the least acknowledgment, or expression of Duty to the Queen, that we are inform'd, and have great Reason to believe it— That in the Distribution of the Charity collected in *England* and in *Scotland*, for the Relief of the Episcopal Clergy and their Distress'd Families, tho' that Charity was encourag'd by the QUEEN her self, is chiefly bestow'd by *Presbyterians* in *Scotland*, and by such as acknowledge the QUEEN in both Nations, and ought to be distributed *at least without such a Distinction* to all that were Neccessitous ; yet if any have been Peaceably enclin'd, and have either quallified themselves by taking the Oaths, or shown but their general good intention by praying for the Queen by Name ; they have thought fit to distinguish them. by striking them out of their Roll, and refusing them any share in the Relief ; and 'tis hoped the Ministers concern'd will not put us to the Proof of this, lest something worse happen to appear with it—

3. The former Reasons proceed from the People supporting the Ministers ; Let us next examine a little, what may relate to the Ministers themselves, in which we shall be as tender as possible ; we have indeed much said in the *Narrative* of their Peaceable Disposition, their inoffensive Behaviour, and how safe the Government is in them — But we cannot but ask any considering Person, to weigh the Thing taken complexly : For *be it so*, that the behaviour of the Ministers was Peaceable, &c. as to their private Conversation— Yet can any Body say, the Government is safe in them,

who keep up open Assemblies of conquer'd Enemies; for such their Party are, who first having fought in the Field against the present Settlement to the Effusion of a great deal of Blood; and own'd their Designs of restoring Tyranny Sword in Hand——Now by way of Faction and Party, openly to avow *Jacobite Principles*, disown the Government, and in their *Meeting-Houses* and *Religious Worship*, with their Spiritual Weapons, *the Carnal ones failing*, carry on the same War, and continue to fight against the QUEEN's Authority——Will any fine Words cover this Fraud? will any one say, that praying for the QUEEN's Enemies is a Peaceable Principle, and refusing to pray for the Lawful Sovereign, an inoffensive Behaviour?

4. This Practice is an Active Offence to the Government, and in its Nature dangerous, since it is a nourishing and keeping up a Faction against the Government, and instructing the People in Principles pernicious to the safety of the Present Government——Conveying to Posterity the Poison of Disaffection, and preserving a Succession to *Jacobite Principles*; and will they say the Government is safe in this, or that any Government, that had their Eyes open to their own Interest, would suffer it?——Suppose they think these Principles just——Yet when they are speaking to persuade the Government to forbear them, they must speak to the Interest and Security of the Government; can any Government be safe in the encreasing and promoting the Interest of those that will not acknowledge that Government? Can the QUEEN think her self safe in the encreasing the number of her profest Enemies? Can Her Majesty justify it to her own Peace, and the Nations Satisfaction, to protect those that disown her, and think her self safe in those that did fight against her; and when they can do that no longer by the Sword, continue to do it by all the Weapons they have left?——That pray against her, and instruct Posterity to pray against her, and put forth their utmost to encrease the number of those that pray against her, that if possible they may in time become strong enough again, to take up the Sword and fight against her as they did before?

If it be objected, this relates still to the People, not the Ministers: We answer, it relates especially to the Ministers, who being their Instructors, both in Doctrine and Example, are particularly Instrumental, in keeping up, encouraging and maintaining Principles perfectly inconsistent with the safety of the Government among their Hearers.

2. The equivocal manner of praying, seems to be a most unanswerable Charge upon the Ministers in Person, who appear guilty of prevaricating either with GOD or Man, or with both; in putting up Words in the solemn Duty of Prayer, and the Worship of GOD, which either are equivocal in their Design, or may be taken so by their People, and which they themselves make use of equivocally upon occasion; it lyes at their Door to defend the Morality of it, particularly since they manifestly offer them up to GOD in one Sence, and pleaded them before the Magistrates in another——For Example, praying for THE QUEEN, either  
when



when they offered these Words to the Magistrates, it was to excuse themselves, and signify, that the Words were capable of being understood of QUEEN ANNE, or it was not; *if it was not*, they would find it difficult to say, to what End they mentioned them; *if it was*, it is apparent, they equivocated with the Magistrates in that Plea, or equivocated with GOD Almighty in their Prayers; nor would one of them, (which shewed them Men of some Honesty,) venture to say upon their Veracity, that they in their Prayers meant, or supposed themselves to be understood by their Hearers, to mean QUEEN ANNE, whom had they declin'd to name, they might easily have distinguish'd by the Words, PROTESTANT QUEEN; so that this Equivocation was a just Aggravation of the Crime, and plainly reflects on the Morals of the Ministers.

3. If it be the Misfortune of some Ministers, whose Temper may be otherwise peaceable and inoffensive, to fall into this Error, the Government cannot help it, and we are sorry for it—— But to say their Behaviour is peaceable and inoffensive, who act in all the Ways their Circumstances have left them, against the Queen and the Government, is to say nothing, nor can it plead for any Forbearance to them. *For Example*, The poor, honest, innocent People of *France*, the Merchants and Paisants of the remote Countries, their Behaviour to us is innocent and inoffensive; yet as they are in the Cause of the *French* Power, and thereby are Enemies to the Peace of *Europe*, we land upon them, plunder them, bombard them, take their Ships, and imprison their Seamen——And 'tis very just to do so, *for they are professed Enemies*, they support the Grand Enemy, they assist against us in their Degree, and to the utmost, tho' otherwise they mean no ill——*The Jacobite Party*, (and Ministers especially) they assist against the Peace of the present Establishment, with all their possible Endeavours, they encourage the Party in disowning the Government, refuse to pray for the Sovereign, and thus all their peaceable Disposition ends in this, that in short they oppose the Government in every thing they can——Their Power was broke by Force, otherwise they had continued to oppose us with Arms, and 'tis owing to our Victory over them, that they are not in actual Rebellion at this Day; with what Weapons they have, they fight us still, *Viz.* Their Tongues to Men, and their Prayers to God; and after all this, the Narrative would fain perswade us, that the Government is safe in these Men, that they are of a peaceable Disposition, and an inoffensive Behaviour.

This, we think, answers what is premis'd in the second Query, *viz.* What we mean by justifiable Reasons in the the Queen, &c. in a few Words—— “ That her Majesty is necessitated by their Principles and Behaviour to interpose her Power for the publick Safety, to suppress this Party, and to prevent the Encrease of their Numbers by checking their Assemblies, and obliging their Ministers, either to give better Assurance

“ Assurances of their peaceable Principles, or forbear poisoning the People by their Instructions and Example.

If as an Accident to this Necessity, the Worship of God *in their Way* is interrupted to any, who are sincerely scrupulous of the Establish'd Way, and tenacious of the Episcopal Rites; any Body that knows the Queen, and knows her Majesty's Pious Intentions, her own Religious Profession of the Protestant Religion in an Episcopal Church, her Zeal for her own Opinion, her Charity for all conscientious People, tho' differing in Opinion from her self, and her Majesty's general Tenderness for all her Subjects without Exception, must clear the Queen of the Reproach, these People would throw upon her of persecuting Episcopacy— Since whatever Profession these People make, and whatever Liberty they have had, has met with no other Interruption in the whole Reign of her Majesty, than what for the foregoing Reasons has been absolutely necessary for the Safety and Peace of the Government.

Nor whatever have been the Pretences of some People, and whatever the Narrative it self may alledge; Has any Minister been silenc'd, or any Meeting-House shut up, *other than as hereafter is express'd*, but such as where the Minister officiating has been known to disown the Government, or refuse praying for the Queen, as will more particularly appear by the whole judicial Process Defences and Sentences pass'd in this Case in the City of *Edinburgh*, annex'd to this Work. It seems therefore some Reflection upon the Veracity of the Narrative, and upon the Reputation of its Author, to say, That the not qualifying was only a Pretence, and that those that did qualify, were equally prosecuted with those that did not: The contrary to which is manifest, as will appear presently.

But above all, the Injustice of this *Narrative*, and its Reflection upon Her Majesty, will appear in examining an Insinuation, which upon second View will appear to have no manner of Foundation, other than in the Policy of the Author, who might think perhaps to make his Argument popular in *England* by such an *Introduction*— And this is in the very first Paragraph, where he says, *The Prosecution being begun just before Easter, it was obvious, the Design was to hinder or disturb the Peoples Devotions, which they were wont to practice at that time; and particularly it says, a Citation was given to some who used the English Forms of Service in their Chappel.* Pag. 1.

Again, in another Place; *The chief occasion of this disturbance, was the acceptance that Liturgy of the Church of England meets with in Scotland, so as it is come publickly to be practised, and People resort to those Occasions with much delight, both at Edinburgh, and at many other Places in the Country.* Narrat pag 15

This is a Discovery of a Politick in the Author unhappily clashing, *First* with Charity; *Secondly* with Truth; And, *Thirdly* with it self.

With the *First*, To alledge that this Prosecution is not for the Safety of the Government, but purely to suppress the *English Liturgy*, in which the Author Mal-treats the QUEEN and the whole Ministry, who are known to be eminently Zealous for, and firm in the Profession of the  
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Protestant Religion in an *Episcopal Church*, and by whom, and by whose especial Order these Prosecutions, and all the Proceedings thereupon, *being impartially represented to them*, were justified and approved by the QUEEN and Council, and the Magistrates in all Places in *Scotland*, ordered to proceed farther, to the effectual suppressing these Assemblies, as Dangerous to the Government, and destructive to the Publick Peace, as may be seen by Her Majesty's Letter to the Lord Advocate of *Scotland*, Dated \_\_\_\_\_ and Counter-Sign'd by the Right Honourable the Earl of *Sunderland*, Principal Secretary of State.

Secondly, We must take leave to observe, that in this the *Narrative* clashes with the Truth of Fact, and a little with it self; for that it says the Citation was *given to some who used the English Service in their Chapels*. Narrat. p. 1. This any Body will allow a Reader to understand to mean, *to such only*, or else it would seem to be spoken with no Signification at all.

Now the Fact here is very plain, the Prosecution was not Special against those that did, or did not use the *English Service*, but against those that did or did not take the Oath of Allegiance, and Sign the same with the Assurance, and pray for the Queen as the Law directs; and the first Libel, the very same which follow'd the Citations, was against seventeen Ministers in the City of *Edinburgh*, one fourth Part of whom did not use the *English Liturgy*, and this the *Narrative* acknowledges, pag. 25, and 26, where in an *Appendix*, it gives the Copy of the Libel, and the Names of 17 or 18 Ministers who are prosecuted in it; and therefore it seems this Suggestion of the *Narrative*, *That only such as used the English Liturgy were cited*, does not consist with it self any more than with the Truth of Fact.

And this brings us directly to the Third Enquiry, *viz.*  
*Whether the Magistrates in Scotland have done any thing illegally, officiously, or any thing less or more than their Duty, in the Prosecution of the Jacobite Clergy in Scotland?*

This Enquiry is very needful in the present Case, and may serve to give Light to some things, in which the *Narrative*, and indeed the whole *Episcopal Party* before the writing this Book, and since also, very much impose upon the World.

Particularly they would seem to insinuate, as before, (1.) That this Prosecution is the Act and Deed of the *Presbyterians* in *Scotland*, abstractly consider'd, and not of the Government. (2.) That it is their Act and Deed as *Presbyterians*, and Pointed at the Church, meerly as *Episcopal*. (3.) That it is their Act and Deed as *Scots Presbyterians*, and particularly level'd at the Church of *England Service*, which was just going to be introduc'd in *Scotland*.



The first of these is effectually answer'd, by affirming *what is most true, viz.* That this whole Prosecution has been the meer Act of the Government; which Government being, as is noted, wholly *Episcopal*, it cannot be imagin'd without great Injustice, the QUEEN had any regard in it but to the Publick Safety; and therefore, together with the former Circumstances, it is evident, that nothing but the Necessity of Affairs, the Danger of Foreign Invasions, and the growing forwardness of a Party at Home, moved the Government to take this Course to preserve itself.—Not that if these particular Circumstances had not now concurr'd, the Government had been under any Obligation to protect them, while they refused to comply with what the Law expected of Faithful Subjects, *of which hereafter*—But as to the Fact in hand, nothing was done to restrain the Liberty they enjoy'd, till about the End of *February, 1708*—The very time the *French Fleet* was expected every Hour upon the Coast of *Scotland*; this the *Narrative* acknowledges, in the very first Words of it—For it begins thus: *In the Month of March, 1708. after the Episcopal Ministers in the Meeting-Houses of this Place (Edinburgh) had for several Years continued in the Exercise of their Ministry, they were surpriz'd with the Notice of a Citation*—It had been very just if they had added, *Occasioned by the alarm of an Invasion, intended to be made by the Pretender, whom all or most part of these Ministers and their Hearers acknowledged for their Sovereign, prayed for, and gave the Government Reason to apprehend they had encourag'd to make this attempt.*

This Matter being cleared up, the *Second* and *Third* Suggestions, *viz.* of this Prosecution being the Act of the *Presbyterians* of *Scotland* as such, against the *Episcopal Dissenters* as such, and against the *English Service*, fall to the Ground together—For 'tis acknowledg'd in the first Line of the *Narrative*, That they enjoy'd their Liberty for several Years before, till *March, 1708. (viz.)* till the very Month the Pretender appear'd upon the Coast—And if it was not time for the Government to stir to take away all the hopes of such an Attempt, and to abridge the Liberty of the Friends to that Interest, let our Enemies themselves be Judges.

It might be observ'd indeed here, That the *Episcopal People* in *Scotland*, endeavouring to introduce the *English Liturgy* into *Scotland* at this time, had several things in it, which did not at all prove the Peaceable Disposition of the Party, nor the Honesty of their Design; for without looking back to the Disturbances, which the like Attempt formerly produc'd in that Nation, and the Aversion of the People of *Scotland* to such Novelties; it is apparent, it was not for any particular Respect to, or Approbation of the *English Liturgy*, that they attempted now to set it up in *Scotland*; for it might then be ask'd, why they never made any attempt to introduce it in *Scotland* for 28 Year, from the Restoration to the Revolution, when they had so entirely subjected the People, that they could impose

impose almost any thing upon them—— If then they had a true Zeal for the *English Service*, they would not have failed to have brought it in while they had the Power in their hands—— Nor is the delight of the People in the *Common-Prayer-Book* any less an absurdity than the other, since they that know the History of the late Times, know neither King *Charles II.* nor the Clergy ever durst make the Attempt to restore it, tho' they had inclin'd to it, because they knew the People would not be brought to it——How it should come to pass that *Scotland* is so changed, and that the love of the *Common-Prayer* should be now so great, since the fall of *Episcopacy*, would be strange ; if we did not know that the Fact is not really true, and that the whole Project is but to form a Division, and possess the *English Episcopal Church* with Prejudices against the *Scots* on one hand, as if Persecuting the *Dissenters* because of the Liturgy ; and with an Opinion of the *Episcopal Scots* on the other hand, as all one with themselves ; whereas it is evident, while they had the Government in their own hands, they never regarded their Union with the *English Church*, nor received or attempted to receive the *English Service* into their Churches.

Nor is it at all obliging to the Church of *England*, that the first appearance of entertaining the *English Liturgy*, begins among the Enemies to the *English Church*, for such the *Jacobite Clergy* and their Hearers must be ; The present Establish'd Church of *England* being accounted Schismatical by the *Jacobite Clergy* here, and consequently by them.——

Nor can this courting the Church of *England* here, be any thing but a feint with design to make Divisions ; since were these Men to be restored by the influence of the Church of *England* ; they could not joyn with one another, with any manner of consistency with their respective Principles : For Example, If the *Jacobite Party* in *Scotland*, joyn'd with the the Church of *England* ; they must joyn with them in Persecuting and Depriving all the *Non-Jurant Clergy* in *England*, who are here Deposed for the same thing, for which these Gentlemen in *Scotland* are Prosecuted ; they must own them justly turn'd out, and stand by and assist the Church of *England* in doing it——And this would be inconsistent with them, as being *Non-Jurors* themselves : If on the other hand the Church of *England* joyned with the *Episcopal Dissenters* we are speaking of in *Scotland* ; they must then set their hands to that Non-Jurant Principle in *Scotland*, which they themselves persecute in *England* ; they must deny the Revolution, own themselves Rebels, and their Queen an Usurper—— Thus this introducing the Liturgy into *Scotland*, can have no Design to bring the Church of *England* and the *Dissenters* in *Scotland* to unite ; for it is impossible, it is not in Love to the Service ; for then, why did they not show it, when they had the Power in their hands ? And it is not to oblige the People of *Scotland* as desiring it, for it is certain they would never bear it, but it is purely to form a Division.

Lastly, There is not a little Reason to doubt the Matter of Fact suggested, *Narrat. p. 15. viz. The Acceptance the English Liturgy meets with ;* since 'tis well known, their own People do not like it ; several of their

own Ministers could never be perswaded to use it ; *no, not some of these now under Persecution* ; and upon the introducing it into other of their Meeting-Houses, many of their Hearers went from them on that Occasion, and they cannot name Ten of their Meetings in the whole Kingdom that can bring the People to make use of it now, after all the Attempts made to reconcile them to it ; neither will their Objection hold, that this is a hindrance to Religion, and exposing the People to omitting Divine Worship ; for those that are meerly Episcopal in Judgment, and not concerned in these Politick Controversies, that is, are not *Jacobites*, either attend the Ministry of such Episcopal Ministers, as are now preaching in the Church, *and who are at least an eighth Part of the whole Benefic'd Ministry of Scotland* ; or content themselves to hear the *Presbyterian Ministers* preach, joyning in Communion with the other as they have occasion—— Now 'tis obvious, not one of these Episcopal Ministers use the Liturgy of the Church of *England*, or any other prescrib'd Forms, but take the Oaths to the Government and are protected by it ; but this eminent Zeal for the *English* Liturgy, for which the Church of *England* is invited to embrace these Men as Brethren, is only seen among the profess'd Enemies of the Queen and Government ; the same the Church of *England* has expunged and cast out, and not thought them fit to be allowed the Exercise of their Ministerial Offices in the whole Kingdom, tho' otherwise as able, as well qualified, as duly ordain'd, and of Behaviour as inoffensive, and as Peaceable as any of these Gentlemen in *Scotland* will pretend to be.


We come now to the Magistrates of *Edinburgh*, whose Part in the Management of this Matter, notwithstanding all the Clamour raised against them, has been, 1. Legal, with respect to the Law, except only the Sin of Lenity and Mitigation of the Rigour the Law would have justified. 2. Merciful in every Part, in which they could shew Mercy, with a due regard to, and consistent with Justice and their Duty to their Sovereign. 3. Charitable to the Persons of the Ministers, and to their Circumstances ; and this will lead us into a full *Narrative*, also of the Proceedings from their Beginning ; of which the *Narrative* we are speaking to is but a part.

And first for the Legality of the Proceedings of the Magistrates, it will be necessary to look back to the Beginning of their first citing before them, the Dissenting Ministers who kept Meeting-Houses in *Edinburgh* : And here it appears,

“ That about the End of *Feb. 1707*. Her Majesty by Her Royal Letter to the Privy-Council in *Scotland*, gave Notice of the intended Invasion, back'd with a *French* Power design'd against *Scotland* ; recommending to them the security of the Kingdom, the Preservation of the Publick Peace, and that they would use all possible Means to that Effect.



“ The Privy-Council taking this Affair into their Consideration, it naturally occur’d ; That to discourage the Enemies of the Government at Home, was *among others*, one of the best steps to prevent the mischievous Consequences of an Invasion from Abroad ; and in order to this, that it was reasonable to suppress the Publick Meetings of those, who under pretence of Divine Worship, admitted such Ministers to officiate, as the Law in that Case had prohibited, having not qualified themselves by taking the Oaths, praying for the QUEEN, &c. by which the Publick Disaffection was upheld and encourag’d.

 NOTE, Here is the Original of this Persecution, plainly trac’d to the French Invasion, and the Danger of the State ; not their being Episcopal, but their being Jacobite ; not their using the English Liturgy, but their not praying for the QUEEN, are the Reasons of their first Disturbance——For till now, the Narrative owns they had been for several Years unmolested. Narrat. pag. 1.

“ It was then agreed to *Nemine Contradicente*, in the Privy-Council ; and for the Truth of which we refer our Reader to the Minutes of the Council for Proof ; That Orders should be Issued out to all inferiour Magistrates, to put this Resolve in Execution ; and Orders were accordingly Issued out to the Magistrates of *Edinburgh* for that Purpose, who thereupon Legally called before them several Ministers or Preachers, who were known to keep Publick Meeting-Houses within their Bounds —— Asking them plainly in Terms of Law, If they prayed for Her Majesty *NOMINATIM*, in their Publick Meeting-Houses ; and if they had qualified themselves by taking the Oath of Allegiance, and subscribing the same with the Assurance, as the Law requir’d ? “ Some of them answer’d directly, but others avoiding the Question, requir’d a Legal Tryal, by way of Libel and Proof ; which was accordingly Appointed, and whereof the precise Points were, for which, we appeal, even to the Draught in the Narrative it self ; their not taking the Oath of Allegiance, and subscribing the same with the Assurance ; their not praying for Her Majesty *NOMINATIM*, as the Law requires ; and their not observing Publick Fasts and Thanksgivings ; all which were Notour, and being Negatives proved themselves.

*And here the Reader is to take Notice, That the Narrative in its Account of these Proceedings, gives very unfairly a large Account of the Defences of the Ministers, but tells us the Magistrates repell’d all their Dilators and Defences ; and so immediately brings them in Discerning and Ordaining, that is, giving Sentence, as if they had done it Arbitrarily, and without any Form ; but upon a fair relating of the Fact, it will appear, the Magistrates with their Repelling, that is, Over-ruling their Defences, gave fair and Legal Arguments and Reasons, such as could not by Law*

be objected against, for their said Repelling and Over-ruling, as will appear by this following Account of the whole Matter——Which we present to the World from the very Court where it was transacted, and have it under the Hand of the proper Persons, who can give Authority to it, and have reserved the Original for any one to see, that may question the Exactness of this Relation.

‘ To this Libel the foresaid Preachers made Answers, and also took a Protest, That they were not legally cited, not being call’d either on fifteen Days as the old Law requires, or on ten Days as the late Act of Parliament against Intruders prescribes.

‘ To which it was answer’d, That as to the fifteen Days, the known and perpetual Custom within Burgh had over-ruled it to 24 Hours; and as to the ten Days, they were only appointed in the Trial of Intruders. But the Preachers call’d, being conven’d for notour Disaffection by not praying, and by not taking the Oath of Allegiance, nor keeping Fasts and Thanksgivings, the Citations were good, and the Procedure unquestionable; and yet the Magistrates thought fit to give them a farther Indulgence, and to allow them to give in all their Defences.

‘ The Sum of which Defences, as contain’d in a Representation exhibit by the said Preachers, being first the foresaid Dilators to this, they added, That by the Act of Parliament 1693, requiring all Ministers and Preachers to take the Oath of Allegiance, It is provided, that the Contravener shall be punish’d by Banishment, or otherways as the Privy-Council should think fit, and therefore the Libel was improperly tabled before the Magistrates.

‘ It was answer’d, To the first Dilators, that the former Answers were repeated; And to the second, That the Privy-Council having refer’d the Execution to the Magistrates, there could be no more Debate about their Competency on that Head.

‘ But then the Preachers went on to object against the Relevancy. And as to the Act of the Convention ordaining all Ministers to pray for the King and Queen *Nominatim*, They answer’d, That that Act did die and expire with King William and Queen Mary. And as to the Act 1693, ordaining all Preachers to take the Oath of Allegiance, and sign the same with the Assurance; They answer’d, First, That that Act did only concern Ministers provided to Benefices and Stipends, and could not be extended to such Preachers, as enjoy no Benefice under the Government; And Secondly, The Act recognizing Her Majesty Queen ANNE enjoyns the Taking of the Oath of Allegiance, &c. to such as are in publick Trust, and Preachers not benefic’d cannot be said to be in any publick Trust; And Thirdly, The Act of Parliament 1693, limited to the Persons of King William and Queen Mary, is out of Doors with them.

‘ To which it was reply’d, That the Act of Convention, ordaining all Ministers and Preachers to pray for the King and Queen *Nominatim*, is certainly to be understood, likeways of all their Royal Successors, specially

cially since it is so plainly founded upon the Command of the Apostle, and the Duties of all Subjects. Secondly, The Act 1693, expressly relates to all Preachers, whether benefic'd or not, and withal defines all Preachers to be Persons in publick Trust; so that the Act recognizing Her Majesty did exactly fall in within it, and affords no Relief to the Defenders. And Thirdly, The Act 1693, tho' it mention King William and Queen Mary, yet is not limited to them, but being a perpetual Law, extends to all their Royal Successors; likeas by the said Act recognizing Her Majesty, it is *de facto* so extended.

Which Defences and Replies being read and consider'd by the Magistrates, they repell'd the Dilators, as also all the other Defences proposed for the Defenders, and found, that since they had not pray'd for Her Majesty Queen ANNE, *Nominatim*, and taken the Oath of Allegiance, &c. they had incur'd the Pains of Law, and therefore ordain'd them, and every one of them, to desist from keeping of any Meeting-Houses within the City of Edinburgh, and Liberties thereof, and from preaching or exercising any Part of the Ministerial Function within the same in time coming, under the Pain of Imprisonment, and to find Caution for that Effect betwixt and the 30th Day of March then instant, and in the mean time that their Meeting Houses be forthwith shut up. But tho' this Sentence was then past, yet nothing follow'd upon it, until that the Privy-Council of Scotland being determin'd by an Act of Parliament, after the 1st of May, these disaffected Preachers judging, that the Councils Orders were also expir'd with the Council that gave them, did about the 20th of June fall again to their Preaching, and enter'd their Meeting-Houses. And farther they resolv'd among themselves, that they would continue to preach and not desist; which mov'd the Magistrates to renew the former Prohibition about the said 20th of June last, which they still neglecting and despising were again call'd before the Magistrates about the 16th of July, and requir'd to find Caution to desist, as being the known legal Execution upon such prohibitory Sentences, or otherwise to go to Prison. But they still refusing to obtemper, the Magistrates thought fit on the 13th to send Five only to Prison, which Five were also at length reliev'd; so indulgent were the Magistrates in this Matter.

This whole Trial, and all the Steps thereof, being transmitted to Her Majesty, it pleas'd Her Majesty by her Royal Letters under Hand and Seal of the 18th of September last, to approve what was done by the Magistrates of Edinburgh in the said Matter, as acceptable Service; and farther to judge it necessary for the Safety of her Royal Person and Government, that all such Meeting-Houses in every other Place should be shut up.

By this short Account of the Proceedings it will appear, whether the Magistrates acted by true, fair and legal Methods, or no; and the long Objections about the Illegality of the Process, and the Allowance of ten Days in the Citation to answer, is effectually confuted.



It may be noted here too, how unjust all the Pretensions of Illegality in the Sentence are, as to ordaining them to forbear the Exercise of their Ministerial Function within the City of *Edinburgh*; for the Act of Parliament enacting the Preachers not having Benefices to be punish'd by Banishment, or otherwise as the Privy-Council shall think fit.— And the Privy-Council remitting their Authority to the Magistrates, 'tis hard, the Magistrates should be complain'd of for a Sentence which was *lighter*, than the Law had empower'd them to inflict.

And this brings us to the second Head in the Magistrates Conduct, which, we say, was in all the Parts of it MERCIFUL and CHARITABLE, to the Extent of their Power; which appears in several Parts of their Prosecution.

1. That upon the first Libel, and the Sentence thereupon, notwithstanding the Sentence pronounc'd, and which oblig'd the Ministers to find Caution or *Bail* to desist preaching or exercising any Part of their Ministry within the Bounds of the City and Suburbs, yet the Magistrates in Compassion to their Persons let them go free, without insisting upon the said *Bail*, or sending for them again at the Time appointed, except Mr. *Graham*, who was committed for a particular Affront to the Queen, when in Reading the *English* Liturgy, he purposely pass'd over the Prayers appointed for Queen *ANNE*.
2. That upon the first Citation the Magistrates distinguish'd of Men also, and some, who tho' not qualify'd, yet being known to be Men of more peaceable Dispositions, unconcern'd with publick Affairs, praying for the Queen, and living quietly, were not summon'd or cited at all, nor their Meeting-Houses shut up, such as Mr. *Walker*, Mr. *Johnston*, and Mr. *Lumsdale*; and that the Reasons and Fact may be justify'd together, we have it to produce under the Hands of the said Magistrates thus; That *these three were not cited neither in March, (which was the first Time) nor afterwards, because it was generally believ'd they were good Men, and behav'd more peaceably than the rest; nor have they been troubled since, tho' they were not qualify'd.*
3. That whereas upon the several Defences made before the Magistrates, one of the Ministers alledg'd, that he had a numerous Family, and had no other way to subsist them; the Magistrates being oblig'd to put the Law in Execution as to his Preaching, immediately gave him a considerable Supply out of their own Purses for the present Subsistence of his Family.
4. That when, as by the second Sentence appears, Five of the Ministers were committed to the Tol Booth of *Edinburgh*, for refusing to find Caution, &c. and one of the said Ministers was taken ill in the Prison; On the first Notice to the Magistrates of his Illness, they suffer'd him to go home on his Parol, and soon after let all the rest be dismiss'd without any farther Rigour, till they found them obstinate and insulting.

These and several other Instances of the Mercy of the Magistrates may be given, and serve sufficiently to clear them of acting any officious forward Part, any farther than they were oblig'd to do as Magistrates in the Discharge of their Duty, and for the Preservation of the Publick Peace, according to Her Majesty's express Direction.

Nor even with the express Direction of the Government, did the Magistrates appear forward, or act in it as Men fond of the Occasion, but shew'd themselves very loth and backward to bring things to Extremities, had they not been forc'd to it the second Time, by the Contempt of their former Proceedings, in the Ministers entering their Meetings by Force, and resolving in a private Meeting of their own, that they would not desist.

Nor even then did they proceed, till Her Majesty's Advocate by Express Orders of the Government, the Privy-Council being then Dissolved, gave them fresh Notice, That it was Her Majesty's Pleasure, that all manner of Disaffection to the Government should be suppress'd, and the Encouragers thereof proceeded against according to Law, and Instrumented the Magistrates thereupon.

Take this in the very Words of one of the Principal Magistrates of *Edinburgh*, whose Conduct the *Narrative* would fain blacken in this Affair, which by the way seems but a very mean Requital for the Tenderness his Lordship shewed for them.

“ The Process tells plainly the Reason of the Prosecution, and that the  
 “ Magistrates had strict Orders from the Council, for prosecuting all the  
 “ Ministers Preaching in Meeting-Houses, who did not qualify according to Law, by taking the Oaths, and praying for the Queen, &c.  
 “ as the Law directs; as Persons thereby keeping up a Sett of People, who were Dangerous and Prejudicial to the Government,  
 “ both in Church and State, and not safe to be suffered.— This Process  
 “ Commenced in *March*, and the Council would have had them sent  
 “ Prisoners from the Bar; but the Magistrates were tender of them,  
 “ and gave them above a Fortnight to find Surety — Nor at the End  
 “ of that Time were they call'd upon to perform it, we being willing  
 “ to make them easie ——— But in return to this Civility, they  
 “ were so unkind, within about three Weeks, as to go to their  
 “ several Meeting-Houses, which the Magistrates had caused to be  
 “ padlock'd according to the Sentence, and to break them open  
 “ by force, in Defiance of the said Sentence, and the Authority of  
 “ the Magistrates; and having done this, they preached publicly,  
 “ without any regard to us; upon which, the QUEEN's Advocate INSTRUMENTED the Magistrates, in order to oblige  
 “ us to shut them up again; or that we should be answerable  
 “ to the Government for the neglect of our Duty; the Privy-Council in *Scotland* being then taken away.”

“ As to the Ministers being cited, who were qualified or not qualified first, there were three or four of them never cited at all, neither in *March* nor afterward, tho’ they were not qualified, because it was generally believed they were good Men, and behaved themselves more peaceably than the rest ; of these were Mr. *Johnson*, Mr. *Walker*, and Mr. *Lumsdale*, but this *Walker* is not the same with him mention’d in the Process— Nor was there one qualified Minister among them, except Mr. *Sutherland*— Who tho’ qualified, made use of his being so, to set up other unqualified Ministers in his Pulpit, who not only did not pray for the Queen, but as we were inform’d, used publick Reflections in the said Pulpit against the Government, both in Church and State ; yet he receiv’d no other Punishment, than a Charge not to suffer any unqualified Minister to Preach in his Place.

Mr. *Adam Peacock* pleaded, that he was qualified, but it appearing to be done after the first Citation, he having gone to my Lord *Cromarty*, who had suffer’d him to qualify after the Citation ; we reported the same to the Council, which they judged to be illegal ; but farther, the Council would not admit of the Plea of Mr. *Peacock*, because he was Deposed by the Process of the Church for Scandal, which Sentence of Deposing was produc’d.

“ As to citing those only that made use of the *English Service* ; There was no Distinction made at all of those who used it, or those who did not ; they were all cited in *March* 1708. whereof not above three or four of them at most, us’d the *English Service*, as we were inform’d. —

Let any Impartial Considering Person upon reading this, tell us, whether the Magistrates have acted any thing less or more than their Duty to their Sovereign obliged them to ; or whether they did not shew all the Tenderness to the said Ministers, which consisted with their Duty ; how well the *Narrative* requites them for that Tenderness, is left to every Impartial Judgment to determine.

4. The *Fourth Enquiry*, is relating to the Behaviour of the *Dissenters* in *Scotland*, and whether it has not obliged the Government to do this ; but this being spoken to under the Head of Reasons, justifying the Government in this Prosecution ; we shall confine this Part of it to their several Behaviours, since their first Citation, and under the respective Proceedings of the Magistrates, and the Arguments used by the *Narrative*, in Defence of their Meetings, and upon which, they pretend to claim the Liberty they take, may come under this Head to be consider’d.

And



And first their Behaviour under the Sentence—— Which it seems was as above, to requite the Lenity of the Magistrates, with a Contempt of their Authority, and with a Breach of the Peace, as well as a Violation of the Respect due for the Civility of not sending them to Prison, as the Magistrates were desir'd to do.

This shew'd not a Disrespect to the Persons of the Magistrates only, as well as a Contempt of Authority, but seem'd to be something Disingenuous to that Courtesy, that had forbore committing them to the Toll-Booth when they not only had it in their Power, but when the Government expected it of them.

Next is to be observ'd their Pleading to the Jurisdiction of the Magistrates, and consequently pretending they were not competent Judges, in which they were effectually answer'd, that the Act of Parliament referring the Sentencing them to the Privy-Council, and the Privy-Council referring it again to the Magistrates; they had by that means a Right of Determining in this Matter; besides, that being Legal Magistrates within the Burgh of *Edinburgh* for the Time being, all the Inhabitants of the said Burgh were consequently within their Jurisdiction.

We come now to consider their several Dilators or Demurs to the Legality of the Proceeding; and because we will not presume to answer wholly in our own Sense, we shall give you this Part Word for Word from the hand of a Person, for Knowledge and Experience in the Laws of *Scotland*, without Reflection on any, as eminent as any in *Scotland*, whose Name when occasion requires, 'twill be an Honour to this Tract to mention, and which may be mentioned, and his Authority for it produc'd, when ever such Occasion appears.

In this short Draught are some modest Answers to such, of the Insinuations in the *Narrative*, which we have omitted, and which we have purposely referr'd to this Place, and with this we shall conclude, having spoken what we hope will be satisfactory to the most material Points of Fact before—What is needful to add as to Generals, shall be couched in a Postscript after the Pattern of the *Narrative*, and to which the Reader is farther referr'd.

*Brief and plain Answers to the Matters of Law, and some other Objections, made to the late Proceedings against the Episcopal Ministers in*  
**EDINBURGH.**

It is evident, that the foresaid Tryal and Proceedings against the disaffected Preachers in *Edinburgh*, was only on the Account of their notour and dangerous Disaffection, in not praying for Her Majesty, and not swearing Allegiance to Her as the Law requires; for tho' the Author of the *Narrative* would have it believ'd, that they were proceeded against on the Act of Parliament, 1695. as Intruders, and for exercising any Part of their Ministerial Function within *Edinburgh*, yet

the contrary is manifest from the Libel exhibited against them, which proceeds only from the Points abovementioned, and to which there was no satisfying Answer made. It's true, some of them pretended they had prayed for the Queen, but when demanded if they had taken the Oath of Allegiance, they as plainly refused it; and albeit it was urged, with what sincerity they could be understood to pray for Her Majesty, since they refused to swear Allegiance to Her, and that in effect praying for Her, was the only proper Allegiance that could be required of Ministers; They answer'd nothing; it being very certain, that even such as pray for Her Majesty, do it in such ambiguous Terms, and with such an Extension to all the Royal Family, as plainly includes the Pretender, and still tends to uphold the Faction.

But, *Secondly*, Others of them were so bold, and yet they were all of a Piece; as when questioned, how they could omit to pray for her Majesty, since they profess'd to use the *English Service*. To answer plainly, that they pass'd and overleap'd that Part of the Service, than which nothing could be more Unadvisable.

But this *Narrative* would have the World believe, That the only Reason why these Men are prosecuted, is, because they are for *Episcopacy*, and the Worship of the Church of *England*, and where this insinuation points is easie to be discern'd; but waving the general Notion of *Episcopacy*, as also what regards the *English Liturgy*, as not of our present Concern; it may certainly be truly said, That *Scotts Prelacy*, considering its use first and last, with its unaccountable Practices and sad Effects, for which it hath been in a little more than an Age twice thrown out and abolish'd; must be even odious to all good Men, and that affected Innovations being always very distracting, Novelties of this kind in Matters of Religion prove ever more hurtful than edifying.

The *Narrative* rips up many things which are already fully answer'd, and which it had been far more advisable for the Author to have conceal'd. As where he says, That the late *Episcopal Ministers* have been very hardly us'd in *Scotland*; as first, a great Part of them in the *West* and *South* rabled out of their Churches, and then the rest ensnared as it were with new Laws, and thereby thrown out: But as to the Rabbling, any Man reflect on the first Entry of these Gentlemen, with that Deluge of Prophanity that attended it; and how they tyranniz'd over poor Peoples Consciences, (for quiet Submission was then no Man's safety) with unheard of Violences and Injuries, and not conclude that they were the cause of all the Mischief that ensued; and can any Man consider, how the *West* and a great part of the *South* were truly reduced to that Condition, that scarce a Family was to be found, that had not either a Father, Son, Brother, or near Relation hang'd, murder'd, tortur'd, banish'd, or grievously imprison'd; besides the heavy and unaccountable Calamities of the Highland Host; and not rather wonder that the Change happen'd so easily at the late Happy Revolution; it being a thing known, that the most part

of

of these Men, then call'd *Curates*, were suffer'd to flee away in the terror they were conscious of, without any other Prejudice ; and that the few that staid behind were only remov'd without the least hurt, either to their Persons or Goods ; a Moderation indeed most remarkable in these poor Men, who dealt so well with their Adversaries, when thus deliver'd into their hand, for as was said of old ; *If a Man find his Enemy, will he let him go well away ?*

But this Author says, since these *Episcopal Ministers* were rabbl'd out by Violence ; why were they not again reponed in Justice by the Government ? and to deal plainly, it is very certain, that tho' the Government had then reponed them in the amplest manner ; yet they durst not have adventur'd back, nor could they have been restor'd without downright Force ; a Service which, all things consider'd, no wise Government could judge worthy of the Cost.

As for the Acts of Convention and Parliament, whereof the *Narrative* complains, as purposely made to ensnare and throw out ; the Injustice of this Charge may easily appear from considering, That the Act of Convention was fairly and honestly made ; That all Ministers and Preachers shou'd pray for King *William* and Queen *Mary*, upon whom the Crown was then settl'd ; which was wholly agreeable to the Direction of the Apostle *Paul*, and the Duty of all good Subjects ; and without all doubt was not only intended for them, but for all their Royal Successors.

But here the *Narrative* pleads a hardship put on the Clergy, because of the short warning they had to transfer in that manner their Allegiance, when they lay under former Engagements, and had been for a long time habitual to the observance thereof ; and as to this Point the *Narrative* declares plainly enough, how much they did judge, and still do judge themselves under former Engagements to the late King *James*, and the Pretender now in his Place. But seeing these very Men were Witnesses to all the Causes that preceded the Claim of Right, and could not but also see the extraordinary hand of God, that *per volentes Populos*, brought about so wonderfully the happy Revolution ; and how the same was carried on by the consent of all good Men, and settled by the Authority of both Kingdoms, and the good Effects that since have ensued, for them to pretend either Conscience or Surprise to demurr their compliance, is too manifest *Jacobitism* to deserve any Answer.

Secondly, The next Act of Parliament they complain of is, the Sixth Act of the Parliament, 1693. Whereby all Ministers and Preachers are Ordained to take the Allegiance with the Assurance, under the Pains if Benefic'd, of being deprived, and if not Benefic'd, to be punish'd by Banishment, or otherwise at the Pleasure of the Privy-Council. That this Act doth concern all Preachers, and that the same is rather confirmed than weaken'd by the Act, Recognizing Her Majesty, and doth bind not only to King *William* and Queen *Mary*, hath been already fully clear'd.



‘ But here the *Narrative* first Insinuates, That in Matters of Conscience and Religious Oaths, it belongs rather to the Clergy to direct, than to be directed; and that the Certification could never throw them out of their Ministry, which they receiv’d not from Man, but from their Lord and Master.

‘ To which ’tis answer’d, That if the Government cannot devise and impose so plain an Oath, as the Oath of Allegiance appears to be, for its own necessary Security, it can do nothing; and the Assurance is no more than the just Explication thereof. But, *Secondly*, These Gentlemen should consider, That this Oath of Allegiance is only requir’d of them as Preachers, and to prevent them in that Capacity, from either Poisoning Her Majesty’s good Subjects, or fomenting Faction to Her Prejudice, and imposes no farther either upon their Opinion or Conscience.

‘ It was indeed a part of the Rigour of the late Times, that Men were told they must either comply with the King’s Pleasure, or they were unworthy to breath the King’s Air; but now it is the benign Goodness of Her Majesty, that *Dissenters* may both enjoy their Opinion and their Conscience, and freely breath GOD’s Air, providing they disturb not the Publick Peace, wherein their own Peace is included; so that the Question now is, not whether Men shall renounce either their Opinions or their Consciences, but precisely, If Men can be tolerate to Preach in Publick Meetings, who notoriously declare their Disaffection to Her Majesty and her Government, by refusing to pray for her and promise her Allegiance, as the Law requires: A Point so clear, that it may well be affirmed, there is not a State or Kingdom in the Earth that would allow such a Sett of Men to follow such an Employment on such Conditions.

‘ But the *Narrative* says, there are many *Presbyterian Preachers* overlook’d in this Matter, and not put to take the Allegiance, &c. But is it not as well known, That these *Presbyterian Ministers* did at first shew such a Readiness in this Matter, and do all along, both in their Doctrine, Worship, and Conversation, declare so plainly and clearly their Allegiance and Fidelity to her Majesty and her Government, that it is impossible to fix on them the least suspicion, and as superfluous to require of them any Purgation.

But the *Narrative* says, That these *Dissenting Preachers* are all very good Subjects, professing entire Subjection, and disowning all Seditions and Rebellious Principles, and Men truly loving and observing Peace; and here we have the insinuation of their old Cant, for absolute Subjection, and for Passive-Obedience, and against all defensive Arms; the Vanity whereof is sufficiently every where discover’d. But, *first*, may it not be heartily wish’d, that these so very Peaceable and Passive Men may never meet with such Provocations, as others have had, even from their Hands. And next how can we believe them to be so Peaceable, who refuse to pray for, and promise Allegiance to Her Majesty;

‘ Majesty ; when GOD hath commanded the same to all Subjects for  
 ‘ this very End, that we may lead a Peaceable Life under them ; as  
 ‘ likewise what Opinion can we have, either of their Peaceableness or Loyal  
 ‘ Subjection, who not only forbear to keep Fasts for Success and Thank-  
 ‘ givings, for Victories against Her Majesty and our Declared Enemies  
 ‘ but openly neglect, despise and flout at the same ?

‘ The *Narrative* says, That yet they are good Men, and cannot be  
 ‘ charged with any Immorality in their Lives, or Error in their Do-  
 ‘ ctrine, or Exception against their Worship. And again, that their  
 ‘ Doctrine, Worship, and Practice cannot be Taxed : For their Im-  
 ‘ moralities, it were indeed heartily to be wish’d, that both they and  
 ‘ we, were clearer from that Charge ; but next, how can they excuse  
 ‘ their Practice, or purge themselves of Immorality, who are so notoriously  
 ‘ disaffected towards their Sovereigns Government, and the Peace also of her  
 ‘ Kingdoms. *Thirdly*, Doth not their denying of Error in their Do-  
 ‘ ctrine, or any thing censurable in their Worship sufficiently acknow-  
 ‘ ledge, that their Doctrine and Worship is upon the Matter, the same  
 ‘ with the Doctrine and Worship of the *Presbyterians*, as they indeed  
 ‘ are : But then, why do they separate, and so tenaciously foment and  
 ‘ maintain Schism ; or where is the Point of Conscience that can be  
 ‘ pleaded for this Division ?

‘ But this *Narrative* says, Neither they nor their Hearers can allow  
 ‘ of *Presbyterian Ordination* ; nor can they endure that the *Presbyterians*  
 ‘ should banish the Apostles Creed, the Doxology, the Ten Command-  
 ‘ ments, and the Lords Prayer from the Worship of GOD. As to  
 ‘ the Point of Ordination, they of late insist much on this Topick, to  
 ‘ impose on the Simple, as if *Presbyterians* had no Lawful Ordination, and  
 ‘ consequently no Lawful Ordinances : But this Question having been  
 ‘ so fully and often debated, it may be sufficient here to affirm, That  
 ‘ the Call of GOD, with our Lord’s Mission, in the Way and Order  
 ‘ agreeable to Scripture, is undoubtedly the best Title and Authority to  
 ‘ qualify a true Minister, and all his Administrations : This was the  
 ‘ only Title and Authority that the Apostles themselves had ; and it was  
 ‘ by the same Call and Mission, that the first Propagators of the Gospel,  
 ‘ after their being scatter’d from *Jerusalem*, went every where preaching  
 ‘ the Word, travelling even as far as *Phenice*, *Cyprus*, and *Antioch*,  
 ‘ without the least mention of so much as an Apostolick License.

‘ But if these *Episcopal Brethren* will still contend for an Ordination  
 ‘ with a Pedigree derived from Noble Ancestors : We are far from en-  
 ‘ vying them that Church Heraldry, since it must still be attended with  
 ‘ many horrible Blots as well as Blanks in their Escutcheon.

‘ But where the *Narrative* says, that the *Presbyterians* do banish the  
 ‘ Ten Commandments, the Lords Prayer, the Apostles Creed, and the  
 ‘ Doxology from their Worship. What Accusation can be more unjust,  
 ‘ seeing as to the Ten Commandments and the whole Law of GOD,  
 ‘ they

they profess them to be their continual Mediation, the Delight of their Heart, a Lamp unto their Feet a Light unto their Path, the great Subject of their Doctrine, and the Rule of their Lives. And as to Lord's Prayer, they firmly believe, and most heartily embrace it, as the most perfect Pattern of Prayer, which our Lord himself did only give without the help of any *Jewish* Liturgy, as some of these very Men do groundlessly affirm; for the Apostles Creed *as they call it*, it is indeed of a lower Origin; and known to be no Composure of the Apostles, tho' it contains indeed their Faith and Doctrine, nor yet was it so much as heard of in the Church for the first three Centuries; after which this *Formula*, indeed appear'd, but not without notable Variations, which remain even to this Day; but since the *Presbyterians* have in their Confession of Faith, so diligently and exactly explain'd and extended it; and so fully confirm'd it; and thus do so constantly use it? With what Truth can they be said to have banish'd it from their Worship. Lastly, As to the Doxology, a Man might doubt if the Objector did understand the true meaning of the Word, since almost all our Prayers, both in Publick and Private are therewith *in terminis*, concluded.

## A P P E N D I X.

*Containing an exact Draught of the several Proceedings lately made against the Episcopal Ministers in the City of Edinburgh, with their several Answers, Dilators, &c. Together with the Sentence pronounc'd on the same by the Magistrates, being the same referr'd to in the foregoing Sheets, Extracted out of the Registers, and Counter-sign'd by the proper Officer of the said City.*

EDINBURGH, The Thirteenth Day of March, One Thousand Seven Hundred and Eight Years.

**T**he which Day, Sir Samuel Mac-Clellan, Lord Provost of the City of Edinburgh; George Warrander, John Duncan, and John Campbell, Bayliffs thereof, sitting in Judgment Anent The Libel, pursu'd by Mr. Samuel Gray Procurator Fiscal, to the good Town, against

Mr. Andrew Cant,	Mr. George Barclay,	Mr. David Rankine,
Mr. George Grahame,	Mr. William Fyffe,	Mr. William Smart,
Mr. George Purves,	Mr. David Freebairne,	Mr. John Winzet,
Mr. Robert Cheyne,	Master Alex. Guthrie,	Mr. James Walker,
Mr. Robert Skeene,	Mr. George Hendry,	Mr. Robert Moncreif,
Mr. Will. Abercrombe,	Mr. Adam Peacock,	

Ministers and Preachers within the Good Town of Edinburgh, Privileges and Liberties of the same, mentioning, That where by the Law of God



and the Laws of this, and all other Well-Govern'd Nations, Publick Prayers should been made for Princes, Sovereigns, and all Rulers in Authority, Likens, That by the Sixteenth Act of the Convention of Estates, in the Year 1600 and Eighty Nine Years ; all Ministers were required publickly, To pray for the King and Queen then Reigning, as King and Queen of *Scotland*, Likens, That by the Act of Parliament 1600 and Ninety Three Years ; and several subsequent Acts of the same Nature, for taking the Oath of Allegiance and Assurance ; it was Statute, That all Preachers and Ministers of the Gospel whatsoever, should take the Oath of Allegiance, and subscribe the same with the Assurance in Manner and in the Terms prescrib'd by the said Acts, Certifying such, who should own and exerce their Ministry, without taking the said Oath and Assurance in manner aforesaid ; the Ministers they should be depriv'd of their Benefices or Stipends ; and Preachers not provided to Kirks should be punish'd by Banishment, or otherways as the Council should think fit. In Pursuance of which Acts, the Lords of Her Majesty's Privy-Council, having consider'd, That certain Ministers, Preachers, and others manifestly Disaffected to Her Majesty's Government, did countenance to keep up Meeting-Houses, where their Preachers prayed not for Her Majesty QUEEN ANNE, as they should have done ; but on the contrary, had neither sworn the Oath of Allegiance to Her Majesty, nor subscribed the same with the Assurance which not only countenanced a Party and Faction Disaffected to Her Majesty's Royal Government ; but more when an Invasion was threaten'd from the Enemies, was a great Encouragement to these Enemies, and a great weakning to the hands of all Her Majesty's good Subjects, had therefore recommended to the Provost and Magistrates of *Edinburgh* forthwith, to have caused prosecute all Ministers, who within the Privileges of the Burgh, did preach or exerce any Part of the Ministerial Function, without qualifying themselves to Her Majesty, by swearing the Oath of Allegiance, and Subscribing the same, with the Assurance, conform to the Law ; or who did not pray for Her Majesty Queen ANNE, Nomination.

Nevertheless, It was of Verity, That the above-nam'd Defenders, shaking off all fear of GOD, and regard to Her Majesty's Authority and Laws, or to the Publick Peace and Security of the Country, had upon one or other of the Days of *January*, *February*, *March*, and remaining Months of the Years, 1700 and Six and 1700, and Seven, and One, or other of the Days of the Months of *January*, *February*, or *March*, of this current Year 1700 and Eight, presumed to preach publickly in their respective Places, without having qualified themselves to Her Majesty, by taking the Oath of Allegiance, and Subscribing the same with the Assurance as the Law required, Likens, also they prayed not for her Majesty Queen ANNE according to their Duty, Whereby they manifestly discover'd their Disaffection to her Majesty's Government, and did what in them lay (by such Practices and

and not regarding or observing Publick Fasts and Thanksgivings) to keep up a Wicked Faction against HER MAJESTY's Government, and the Peace and Security of the Kingdom, to the Encouragement of all the Enemies thereof. Which Things with their not qualifying, and not praying, and not observing publick Fasts and Thanksgiving as before, being Notour, proving themselves they had thereby incurr'd the foresaid Pains of Law, and therefore ought and should be sentenc'd by Decree and Sentence of the saids Magistrates of *Edinburgh* to have incurr'd the foresaid Pains, and that therefore they should have desisted from preaching or keeping Meeting-Houses within the Bounds of the said Burgh, and to find Caution to desist and obtemper, otherways they should by Sentence foresaid be imprison'd until they give due Obedience, and also their Meeting-Houses to be shut up without Prejudice of the farder Pains of Law they might have incurr'd, to the Example of others to commit the like in time coming, as the Libel bears. Which being call'd, and the saids Defenders being lawfully summon'd, and severals of them compearing in manner under-written. Which Libel with the Laws and Orders whereupon the same is founded, as also the Answers made thereto by the saids Defenders, with their Declarations and Sentence of deposing against Mr. *Adam Peacock* Defender, underwritten, being all at length heard, read, seen and consider'd by the said Magistrates, and they being therewith well and ripely advis'd; They by their Decrees and Sentence Decerned and Ordained, and hereby Decerns and Ordains the saids Defenders,

Mr. *Andrew Cant*,  
Mr. *George Grahame*,  
Mr. *George Purves*,  
Mr. *Robert Cheyne*,  
Mr. *Robert Skeen*,  
Mr. *William Abercromby*,

Mr. *George Barclay*,  
Mr. *William Fyffe*,  
Mr. *David Freebairne*,  
Mr. *Alexander Guthrie*,  
Mr. *George Hendry*,  
Mr. *Adam Peacock*,

Mr. *David Rankine*,  
Mr. *William Smart*,  
Mr. *John Winzett*,  
Mr. *James Walker*,  
Mr. *Robert Moncrieff*,

and every one of them to desist from keeping of any Meeting-Houses within the City of *Edinburgh*, *Leith*, and *Canongate*, and the other Suburbs and Liberty thereof, and from Preaching or Exercising any Part of the Ministerial Function within the same in all Time coming, under the Pain of Imprisonment, and to find Caution for that Effect betwixt and the thirtieth Day of *March* Instant. And in the mean time Decerned and Ordained, and hereby Decerns and Ordains, their respective Meeting-Houses to be forthwith shut up; and farder because Mr. *George Graham* one of the Defenders had confess'd his high Contempt, That Reading the *English* Service, when he came to the Prayers for her Majesty Queen *ANNE*, he pass'd over, and omitted the same. Therefore, The Magistrates Decerned and Ordained, and hereby Decerns and Ordains, the said Mr. *George Graham* to be carry'd immediately Prisoner to the Tolbooth of *Edinburgh*, therein to remain until the Lords of her Majesty's Privy-Council



‘ Council should inflict on him such further Punishment as they should think  
 ‘ meet ; for which Effect the saids Magistrates remitted his Case to the saids  
 ‘ Lords, as said is, conform to *Interloquitor* aforementioned. In all Points,  
 ‘ Because the saids hail Defenders being lawfully summon’d to the second  
 ‘ Day of *March* Instant, by *Hendry Rankin* Officer.

‘ And accordingly compar’d Mr. *George Graham* Defender, and being  
 ‘ anent the Libel examin’d judicially, acknowledg’d he kept an House in  
 ‘ *Edinburgh*, wherein he exercis’d publick Prayers, and allow’d all to be  
 ‘ present who had a Mind to come ; and that he read Prayers in the Service-  
 ‘ Book, where her Majesty Queen *ANNE*’s Name was express’d, but  
 ‘ did not read her Name, neither did he pray for Her, nor kept Fasts nor  
 ‘ Thanksgiving Days, except when they fell upon the praying Days, and  
 ‘ acknowledg’d he was not qualify’d Conform to Law by taking the Oath  
 ‘ of Allegiance, and subscribing the same with the Assurance to her Majesty  
 ‘ Q. *ANNE*. *Sic subscribitur*, Mr. *Grame*.

‘ Mr. *Robert Skeen* Defender present refus’d to answer to the Libel present-  
 ‘ ly, but craved to be allowed to see the same, and to have an double  
 ‘ thereof, and an time to answer thereto : the Magistrates allow’d the  
 ‘ same Defender to see and answer the Libel against the morrow Morning,  
 ‘ at Nine of the Clock, and to have an Double of the Libel for that End.

‘ Mr. *George Purves* Defender present, and examin’d Anent the Libel,  
 ‘ Judicially acknowledg’d, he kep’d a Meeting-House in *Edinburgh*, and  
 ‘ there preach’d and prayed ; and in his Prayers he prayed for her Present  
 ‘ Majesty Queen *Anne*, by expressing her Name ; and prayed also for the  
 ‘ whole Royal Family ; and that he was not quallified, Conform to Law  
 ‘ by taking the Oath of Allegiance, and subscribing the same with the  
 ‘ Assurance to her Majesty Queen *Anne*, and acknowledg’d he kep’d not  
 ‘ the Fast-Day in *January* last, because the rest of his Brethren did not keep  
 ‘ it, and that he desired not to be singular, *Sic subscribitur*, *George Purves*.

‘ Mr. *Robert Skeene* Defender present, and examin’d Anent the Libel,  
 ‘ refused to answer thereto presently, but craved to be allow’d to see the  
 ‘ Libel, and to have an Double thereof, and an time to answer thereto ;  
 ‘ The Magistrates allow’d the said Defender to see and answer the Libel  
 ‘ against the morrow-Morning, at Nine of the Clock, and to have an  
 ‘ Double of the Libel for that End.

‘ And the said Action being again call’d upon the third of *March* in-  
 ‘ stant ; Mr. *Robert Cheyne*, and Mr. *Robert Skeene* Defenders, present, gave  
 ‘ in an *Memorandum*, containing Dilatory Defences against the Libel,  
 ‘ which were read ; and the Magistrates allow’d the Defenders until *Friday*  
 ‘ next at Ten of the Clock in the Forenoon to answer the Libel.

‘ And the said Action being again called upon the Fourth Day of *March*  
 ‘ instant ; Mr. *George Barclay* Defender present, and examin’d Anent the  
 ‘ Libel, Judicially acknowledg’d, he was in use to pray for her Present  
 ‘ Majesty Queen *Anne*, and sometimes express’d her Name, and that he  
 ‘ was not quallified Conform to Law, by taking the Oath of Allegiance,  
 ‘ and



and subscribing the same with the Assurance, and declared he did not keep the Fast in *January* last, but that he would have keep'd the same, if he had been desir'd so to do; and being interrogate, if he would yet qualify himself declared, that hither he had given no ground of Jealousy to the Government, and desired he might not be troubled upon that Account, *Sic subscribitur, George Barclay.*

Mr. *David Rankin* Defender, Present, and Examined anent the Libel, refus'd to answer thereto, in regard, that he and several other Defenders had appointed Mr. *William Abercromby* Defender, to crave an delay and an competent time to answer thereto; thereafter Defenders Present.

Mr. *William Abercrombie,*  
Mr. *William Fyffe,*  
Mr. *Alexander Guthrie,*  
Mr. *Adam Peacock,*

Mr. *William Smart,*  
Mr. *John Winzett,*  
Mr. *James Walker,*  
Mr. *Robert Moncrief.*

Mr. *William Abercrombie* in the Name of the said Defenders, and in the Name of Mr. *George Hendry*, and Mr. *David Freebairn* craved, that Ten Days might be allowed to them to answer the Libel. The Magistrates allowed them to see and answer the same, against *Saturday* next at Ten of the Clock Forenoon; and they craved to be allowed to answer the same against *Tuesday* next at Ten of the Clock Forenoon, which was granted accordingly. Mr. *Adam Peacock* aledg'd he was qualified by taking the Oath of Allegiance, and subscribing the same with the Assurance to Her Majesty Queen *ANNE*: To which the pursuer answered, that he had no Certificate to produce of his Qualification, and altho' he had it, yet he was depriv'd by an Sentence, and Deposed by the Commission of the Assembly produc'd. And the said Action being again call'd upon the Fifth of *March* instant, The Defenders, Mr. *Andrew Cant*, Mr. *Robert Cheyne*, and Mr. *Robert Skeen* absent; and not Compearing the Magistrates, allowed them an further term to answer the Libel upon *Tuesday* next.

And the said Action being again called upon the Ninth of *March* instant. The Defenders Present were;

Mr. *William Abercromby,*  
Mr. *William Fyffe,*  
Mr. *David Freebairne,*  
Mr. *Alexander Guthrie,*

Mr. *Adam Peacock,*  
Mr. *David Rankine,*  
Mr. *William Smart,*  
Mr. *John Winzett.*

Mr. *James Walker,*  
Mr. *Robert Moncrief,*  
Mr. *Robert Cheyne,*  
Mr. *Robert Skeen,*

who gave in the Answers to the Libel in Writing, whereof the Tenor follows.

*To the Right Honourable the Lord Provost, and Bailies of the good Town of Edinburgh. The Representation of the Episcopal Ministers and Preachers, in Meeting-Houses, by way of Answer to the Libel raised against them, at the Instance of Mr. Samuel Grey, Proc. Fiscal to the good Town,*

*Humbly sheweth,*

**T**HAT where they were Indicted as Criminals, before their Honours, and accused as Persons manifestly disaffected to her Majesty's Government, and guilty of the Breaches of sundry Acts of Parliament, particularly of the Sixteenth Act of the Convention of Estates, Anno One Thousand Six Hundred and Eighty Nine Years; Requiring all Ministers publickly to pray for the King and Queen then Reigning, and of the Sixth Act of the Parliament, holden in Anno One Thousand Six Hundred and Ninety Three Years: Requiring all *Preachers* and *Ministers* of the Gospel to take the Oath of Allegiance, and to subscribe the same with the Assurance in the Terms, and under the Certifications mention'd in the said Acts; And further it was Libell'd against them; That they out of a Faction's Principle against Her Majesty's Government, and the Peace and Security of the Kingdom were regardless and negligent in observance of Publick Fasts and Thanksgivings: Which Accusations (being as the Libel alledg'd) Notour and Proving themselves: Therefore it was concluded, that we having incur'd the Pains of the Law, ought to be decerned to desist from Preaching, or keeping of Meeting-Houses within the Bounds of the good Town, and to find Caution for that Effect, or otherwise be Imprison'd until due Obedience were given. For Answer to the Libel; they did take leave in the first Place, to urge some Reasons, as well against the Formality of the Procedure, as against the Competency and Relevancy of the Libel; and in the next Place should offer such Answers, as were founded upon the Rules and Principles, both of Charity and Christianity: The Informality of Procedure as they humbly conceiv'd, was evident from the Seventy Second Act of the Sixth Parliament of King James V. Whereby it was Statute and Ordain'd, That all Citations upon the Precepts of inferior Judges, shall be upon Fifteen Days, which tho' it might have been said to be in Desuetude, as to Citations within Burgh, in Relation to Civil Cases or Petty Delinquences; yet it should have been duly observ'd in the Citations given, upon Libels, Criminal, of which sort the present was; that so Defenders might not for want of Time be over-reach'd, but have a full allowance thereof, to propone and defend against such high Accusations (*Secundo*) Tho' by the Twenty Second Act of King William's Parliament, Anno One Thousand Six Hundred and Ninety Five Years, Sheriffs, Stewards and their Deputies, and the Magistrates of Burghs-Royal, were Authoriz'd and requir'd to put in Execution the said Law, whereby

' whereby the intruding into vacant Churches, and exercising any Parts  
 ' of the Ministerial Function within any Parish, without an orderly Call  
 ' and Legal Admission was discharg'd. Yet the Execution should have  
 ' been in such a method, as the said Act prescrib'd, viz. upon a Complaint  
 ' from the *Presbytery*, within whose Bounds the said Illegal Exercise was,  
 ' or any Person having their Warrant, and upon Citation of Ten Days;  
 ' and therefore in the present Case, there being no Complaint from the  
 ' *Presbytery*, or any having their Warrant, and the Citation not being  
 ' above Ten Days, but upon a far shorter time, the Procedure appear'd  
 ' Unwarrantable. In the like manner it was with submission, contended,  
 ' That the Magistrates of the *good Town* were not Judges competent of  
 ' the Libel, because it was chiefly founded upon the Sixth Act of King  
 ' *William* and Queen *Mary's* Parliament, *Anno* One Thousand Six Hun-  
 ' dred and Ninety Three Years, requiring all Ministers and Preachers  
 ' of the Gospel, to take the Oath of Allegiance, and subscribe the As-  
 ' surance; Whereas, by the said Act it was provided, that the Con-  
 ' traveener should be punish'd by Banishment, or otherwise as the Coun-  
 ' cil (*meaning the Privy-Council*) should think fit. And therefore the Libel  
 ' was improperly tabl'd there; since Magistrates of Royal Burghs could  
 ' not competently Judge therein. Adhering to their foresaid Dilator, and  
 ' Defences clearly founded upon the express Acts of Parliaments above  
 ' cited, and which they craved *ante omnia* to be Discussed. They did  
 ' proceed with all submission to call in question, and impugn the Rele-  
 ' vancy of the Libel, which tho' inforc'd with the present Circumstan-  
 ' ces of the Country, as threaten'd with an Invasion; yet it was con-  
 ' tended, that the Qualifications and Acts subsumed upon, were no ways  
 ' Relevant for inferring the Conclusion Libell'd. As to which, the first  
 ' in order was the Sixteenth Act of the meeting of the Estates, Or-  
 ' daining all Ministers within this Kingdom to pray for King *William*  
 ' and Queen *Mary*, as King and Queen of this Realm; of which Act  
 ' they are Libell'd as Contraveeners, because they did not as was al-  
 ' ledg'd pray for Her Majesty *QUEEN ANNE*. It was answered  
 ' (1.) That the Persons, for whom Publick Prayers were ordered to be  
 ' made by the said Act were Dead, and the Act should dye with them  
 ' in Consequence. (2.) That it was Invidious for the Pursuer to bring  
 ' their Prayers into the Accusation, seeing he could not alledge against  
 ' them any Words or Expressions, that betrayed Contempt of Authori-  
 ' ty, or Disrespect to their Persons. They prayed for the whole *Royal*  
 ' *Family*. And that they were none of those who despis'd Dominions, or  
 ' speak'd Evil of Dignities, and therefore could not conceive upon what  
 ' Ground that Part of the Accusation was founded against them; espe-  
 ' cially seeing there was no Form of Prayer, in relation to the Particular  
 ' impos'd by any Law, and that where there was no Law, there could  
 ' be no Transgression. As to the Act of Parliament, One Thousand Six  
 ' Hundred and Ninety Three Years, Ordaining all Ministers and Preach-  
 ' ers



ers of the Gospel to take the Allegiance, and subscribe the Assurance.  
 It was answer'd, *First*, That it would appear to Men, such only as  
 were settled in Charges, and enjoy'd Benefices, and that they were the  
 more warranted to say so by the Act of Recognition, that enjoyned  
 the taking of them to Queen *Anne*, obliged only them that were in  
 Publick Trust, Civil, Ecclesiastick, or Military, which reached not the  
 Case of the Defenders, who could not be supposed to have had any  
 Trust, when they had not so much a Legal Toleration: And whatever  
 could have been the Sence of the Act, One Thousand Six Hundred and  
 Ninety Three Years, It was out of Doors, being limited to the Per-  
 sons of King *William* and Queen *Mary*, and even of those that were  
 in Trust by possession of Benefices. It was known there were several  
 that had never quallified themselves in the Terms of the Law. The  
 Government being so far indulgent, as to have superseded the Execu-  
 tion of a Law in some Cases, rather than to have imposed upon the weak  
 and tender Consciences of any; particularly of those of the Ministe-  
 rial Function. And therefore it was not to be imagin'd, that the Ma-  
 gistrates of the City (in behalf whereof they were not wanting in their  
 Prayers to Heaven) would give their countenance to the Libel, that  
 proceeded upon the stretching of Laws beyond their true meaning a-  
 gainst them, who enjoy'd no Benefice under the Government. And  
 tho' they could not alledge any Law for these Meetings; yet they  
 had good Reason to plead, that there was no Law against them, for  
 these Laws that were urged against Meeting-Houses could never be  
 interpreted to their Prejudice, but by stretching them beyond their  
 intent. For the Act 22 *Anno* One Thousand Six Hundred and Ninety  
 Five Years, frequently made use of against them; Entitl'd, *An Act a-*  
*gainst intruding into Churches and Benefices*, They humbly conceiv'd the  
 Meaning and Design thereof only, to be the Disposseing of *Episcopal*  
*Ministers* of their Churches and Manes; That the *Presbyterians* might  
 have had free Access to them. So as nothing could, according to the  
 Letter of the Law, be construed an intrusion on the Part of the *Epis-*  
*copal Minister*, but the entring into these Churches (which were once  
 declared Vacant) without a Legal Call. But that it was far from the  
 Thoughts of the Government or Parliament under that Head; to com-  
 prehend the Exercises of the Ministry, by People of *Episcopal Perswasion*  
 in any other Place, and thereby to exclude the Ministers and People of  
 that Judgment from the Benefit of Ordinances, and opportunity of Sa-  
 craments; and this was the more plain way that never any Law could  
 be procur'd, for obliging the People under the Penalties to resort to  
 the *Presbyterian Preachers*, and to receive the Sacraments from them,  
 which was Natural for them to demand. And it was furdre evident,  
 That the Design and Intent of these Acts was never levell'd against  
 these Private Meetings in little Houses, because the Queen in her most  
 Gracious Letter in *February*, the Fourth Day, One Thousand Seven  
 Hundred and Three Years, consider'd Meeting-Houses, as having a Ta-  
 cit

'cit Allowance, ordering them to be protected, whilst they lived De-  
 'cently and Regularly as good Christians and Subjects. And in so do-  
 'ing, that they should be protected in the Peaceable Exercise of their  
 'Religion, and in their Persons and Estates, according to the Laws  
 'of the Kingdom. In the Possession of which Favour they had  
 'continued hitherto, by Vertue of the Authority foresaid, and was  
 'homologated by the Parliaments that had sitten ever since, who never  
 'had quarrel'd these Meetings, nor had made any Laws against them.  
 'And they were confident that they had done nothing, either in the said  
 'Meetings, or any other where, that might have deprived them of their  
 'Liberty. And therefore did claim the continuance of the said Favour,  
 'and that all Process against them might cease, till Her Majesty's farther  
 'Pleasure, thereanent were signified; it having been usual for Royal Fa-  
 'vours once granted not to be Re-call'd, unless the Conditions stipula-  
 'ted had been by the People violated and broken, which could not here  
 'be justly alledg'd. And as to the neglecting of Publick Fasts and  
 'Thanksgivings, which was the third and last qualification of the Libel.  
 'It was answer'd, That they were not usually directed to them, or other  
 'Preachers in Meeting-Houses. And particularly the last Proclamation  
 'for a Fast, was only directed to Ministers in Churches, who could only  
 'be challeng'd for neglect thereof, if any such there were. And there-  
 'fore their not observing them publickly in their Meeting Houses, could  
 'not be constructed a Crime, or Fault; yea, in such Cases they were at a  
 'stand how to carry, lest the calling together their Hearers on such Oc-  
 'casions, might been thought presumptuous, and given offence, even to  
 'some in the Government. Having thus answer'd their Libel in Point of  
 'Law; they conclude their Defence with a Word or two from the Prin-  
 'ciples of Christianity and Charity. As to which they begg'd leave to  
 'say, that it was not altogether agreeable to the Rules of Christianity, for  
 'their Accuser, to endeavour the shutting up of their Months and  
 'Meeting-Houses, since they thereby design'd nothing so much as the  
 'Glory of GOD, and the Advantage of the Souls of those who were  
 'pleased to hear them. And albeit, it might by the Providence of God,  
 'prove a comfortable Mean, for subsisting of their Families; they could  
 'not think that their Accusers, or any other, were so invidious, as to  
 'grudge them the same, or so cruel as to be offended thereat, and by the  
 'Process to deprive them of the same. And that the Libel appear'd no less  
 'disagreeable to the Government, charging them as factious and Encou-  
 'ragers of Wicked Designs against the Country, which uncharitable  
 'Thought they presum'd to say, could had no Rise from their Practices,  
 'Lives, or Doctrines, since they in their private and several Stations had  
 'kep'd their selves Disinterested from all Publick Affairs and Matters of Go-  
 'vernment, and could give the Defiance to their greatest Enemies, to give  
 'the least Instance of any Disorder or Disturbance, occasion'd either  
 'from their selves or Meeting-Houses. And therefore these high Crimes  
 'wherewith they were charged in the Libel. appear'd both groundless and  
 'Invidious.



In Respect whereof it was expected, that the Honourable Lord Provost and Magistrates of the good Town would have no Regard to the Libel exhibited against them, or allow their Fiscal to insist further in the Prosecution thereof.

And Master Robert Moncrief, and Mr. Robert Skeen further answer'd ; That they were in use to pray for the Queen *NOMINATIVM*. And Mr. Robert Cheyne declared, he had been Warranted by Mr. Andrew Cant, to declare that he had adhered to the said Answers.

The Magistrates delayed the Consideration of the Libel and Answers untill Friday next, at Ten of the Clock in the Forenoon, and Ordain'd all Parties to attend against that time, as the said Minute extant in Process bears.

And the said Action being again called on the 12th Instant, The Magistrates adjourned the Dyet of the Process till the Morrow Forenoon at Ten of the Clock, and Ordain'd all Parties to attend that Dyet, as the said Minute also bears.

And in Obedience to the former Minute, the said Action being this this Day called : The Magistrates having consider'd the Libel Exhibited to them, be their Procurator Fiscal, against,

Mr. Andrew Cant,

Mr. George Grahame,

Mr. George Purves,

Mr. Robert Cheyne,

Mr. Robert Skeene,

Mr. Will. Abercrombe,

Mr. George Barclay,

Mr. William Fyfe,

Mr. David Freuchairne,

Master Alex. Gubria,

Mr. Adam Peacock,

Mr. George Hendry,

Mr. David Rankine,

Mr. William Smart,

Mr. John Winkett,

Mr. James Walker,

Mr. Robert Moncreif,

Defenders, with the Laws and Orders, whereupon the same was founded, as also the Answers made thereto, by the said Defenders, with the hail Instructions thereof, they repel the Dilatory Defences made by the said Defenders in Respect of the known Custom within Burgh, and the Subject and Laws Libell'd, as also they Repell'd all the other Defences proponed for the Defenders, and find, That since they had not qualified themselves to the Government, by taking the Oath of Allegiance, and subscribing the same with the Assurance, nor had not prayed for Her Majesty *QUEEN ANNE* *Nominativm*, either of these, both Relevant and proven to infer the Conclusion of the Libel; And therefore *Decerns*, and *Ordnays*, and hereby *Decerns* and *Ordnays* the said Defenders, and every one of them to desist from keeping of any Meeting-Houses within the City of Edinburgh, Leith, and Cannongate, and the other Suburbs and Liberties thereof, and from Preaching and Exercising of any Part of the Ministerial Function within the same, in all time coming, under the Pain of Imprisonment, and to find Caution for that Effect, betwixt and the thirtieth : Day



Day of *March* Instant ; and in the mean time Decerned and Ordain'd their respective Meeting-Houses to be forthwith shut up ; and farther, that because Mr. *George Graham*, one of the Defenders, had confess'd high Contempt, That Reading the *English Service*, when he came to Prayers for Her Majesty *QUEEN ANNE*, he pass'd over and omitted the same : Therefore the Magistrates Decerned and Ordain'd him to be carry'd immediately Prisoner to the Toll-Booth of *Edinburgh*, therein to remain, until the Lords of Her Majesty's Privy-Council should inflict on him such further Punishment as they should think meet, for which effect the Magistrates remitted his Case to the said Lords as said is, as the Interlocutor bears : And the said Magistrates gave and pronounc'd their Sentence and Decret, Decerning and Ordaining in Manner at Length before-mentioned.

16 July, 1708.

Mr. *Andrew Cant*,  
Mr. *William Abercrombie*,  
Mr. *Robert Skeen*

Mr. *John Winzet*,  
Mr. *Robert Cheyne*,  
Mr. *David Friebern*,

Mr. *Alexander Guthrie*,  
Mr. *David Rankier*,  
Mr. *James Walker*,  
Mr. *Robert Moncrieff*,

Ministers present, and examin'd anent their exercising the Ministerial Function, or any Part thereof since the 13th Day of *March* last, when they were sentenc'd not to exercise any Part of the said Function, without qualifying themselves by taking the Oaths, &c. they acknowledg'd, they had exercis'd Part of the Ministerial Function since that time. Therefore the Magistrates ordain'd the said Defenders to attend the Morrow against 10 of the Clock Forenoon.

17 July, 1708.

Mr. *Andrew Cant*,  
Mr. *William Abercrombie*,  
Mr. *David Rankier*

Mr. *Alexander Guthrie*,  
Mr. *John Winzet*,

Defenders present, and interrogate, whether or not they had given Obedience to the Sentence pronounc'd against them the 13th Day of *March* last, by desisting from exercising the Ministerial Function within the Liberties of the Town of *Edinburgh*. To which they answer'd, that they had desisted for some time since that Sentence, but not altogether, it being Matter of Conscience to them and not of Choice ; which being consider'd by the Magistrates, they decern'd and ordain'd the said Mr. *Andr. Cant*, Mr. *William Abercrombie*, Mr. *David Rankier*, Mr. *Alex. Guthrie*, and Mr. *John Winzet*, Defenders, to be instantly carry'd to Prison, there to remain until they obtemper the said Sentence pronounc'd against them the 13th Day of *March* last.

Sa: *Mac-Clellan*, Provost.

*Geo. Warrender*

*Jo. Duncan*

*Jo. Campbell*

*Arch. Cockburne*

Bailies.

Extracted, &c. *Adam Watt*.

## CONCLUSION.

IT cannot but be obvious now to any considering Reader, that has given himself the trouble to peruse these Sheets ; That the Cry of Persecution which has made so much Noise in the World, has some other Foundation than the true Matter of Fact will bear.

The naked Truth appears in few Words: Thus, there are in the City of *Edinburgh*, a great number of profess'd Enemies, to the Government, to the Succession, to the Settlement of the Church of *Scotland*, and the Union, who openly avow themselves *Jacobites*, and are not ashamed of it. These by the Lenity of the Government, had their open Assembly, and Episcopal Ministers to preach to them, but all *Non-Jurors* ; they neither prayed for the QUEEN, or swore Allegiance to the QUEEN; nay, some were come to that height, as expressly to pray for the Pretender——That is for THE KING, as they call'd him; yet the Government forbore them, till the Alarm was given of a Powerful Invasion in-favour of the Pretender : Then in order to discourage the Friends of that Party, These Meetings were ordered to be suppress'd as is related.

Nothing can be more reasonable, than to have it be so, even our Enemies themselves being Judges.

'Tis a plain and clear Truth, that not a Man in *Scotland* has been silenced, or a Meeting-House shut up, but on this very Account ; nay such has been the Lenity of the late Lord Provost, Sir *Samuel Mac-Clellan* to this very Party, for which they very ill requite him, That he shew'd them Favours and Civilities they could not expect.

As first, Three of these very Dissenters he never cited at all, nor shut up their Houses ; nor has the present Lord Provost and Magistrates discontinued that Favour, but those three are now openly preaching in *Edinburgh*, and this purely with respect to the Characters of the Ministers, being esteemed Peaceable good Men ; these are by Name, Mr.—*Johnston*, Mr.—*Lumsdal*, and Mr. *Henry Walker*.

Secondly, When Mr. *Graham* was order'd to be sent to Prison for Contempt, in passing the Prayer for the Queen in the *English Service*, he slipt out and went away, and the Provost never caused him to be apprehended again ; which his Lordship might easily have done.

Thirdly, Of the Five Ministers sentenc'd to Prison, only three were confin'd, tho' on a plain Contempt of the Magistrates ; and even those the Lord Provost in his mere Compassion to them let go again, without either Signing or finding Caution, as they were Sentenc'd.

So that instead of a Persecution of *Episcopacy*, here is nothing but suppressing profess *Jacobite Convencicles*, the same thing that is done by the Church of *England* all over the Kingdom.



In doing which instead of the Magistrates using them hardly, and straining the Law upon them, as the *Narrative* suggests; the then Lord Lord-Provost of *Edinburgh*, Sir *Samuel Mac-Clellan*, and the rest of the Magistrates used them with all the Gentleness, Tenderness, and Compassion possible, or that could consist with their Duty.

And as all this is Litterally and Undeniably true, it renders them inexcusably to blame, both to spread abroad such Complaints of Persecution in general, as if Episcopacy was Persecuted as such, and very ungrateful to the Lenity and Courtesy of the Magistrates of *Edinburgh*.

But more inexcusable still are they, who with Design to spread Divisions, and encrease Animosities between the Nations, have industriously fill'd the Heads of the People in *England* with formal Stories, of the Cruelty of the *Presbyterians* to the Episcopal Ministers in *Scotland*; and tho' it may grate very hard upon his Reputation, we cannot but wonder how one Mr. *Cameron*, a known Dissenting Minister in *Scotland*, could satisfy his Conscience, when at *Scarborough*, not many Months since, he publickly villify'd the Government of *Britain*, with Persecuting Episcopacy, at the same time knowing perfectly well, the Truth of what is here set down, that none receiv'd any Molestation, but such as openly rejected the QUEEN and her Government.

Nor was that Gentleman pleas'd to observe, even common Decency in his Reflections upon his own Country, and upon the Magistrates of *Edinburgh*, whom he was pleas'd to give too coarse Language too, to have it repeated here; but there is no wonder to be made, that Good Manners should be wanting, where Truth was always wanting; and when Men abandon their Consciences, they frequently let their Honour decay at the same time.

We shall conclude this Tract with this short Observation; it seems the last resort of the Enemies to the late Happy Union of this Island, That they apply themselves as diligently as possible, to keep up and Form *De novo*, Publick National Aversions between the *English* and the *Scots* — They know the Blessings and Advantages that attend the Union, are only to be found in Union; they know, if the Temper, Genius, and Affections of the People Unite, as their Politick Capacities are United, they will grow formidable and invulnerable, and therefore with a too successful Policy, they strive to keep the People as much as possible divided, and this they find but too easie to do, especially by the Artifice of this Party; they know nothing can exasperate the Church of *England* so much, as to hear that the *Presbyterians* Persecute People, only for their Affinity to their Church, and therefore they gloss their Accounts with that specious out-side, tho' nothing in Nature is more absurd, or in Fact more untrue.

We heartily wish the Two Nations now become one, would apply themselves to Unite in Interests and Affections, and mark those that sow Divisions among them on either side.



If National Aversions and National Prejudices are not laid asleep on both sides, the Effects of the Union can never be answerable to our hopes on either side.

How shall it be expected, That *English* Merchants should embark their Stocks in Fisheries, or plant their Families in *Scotland*? How should they undertake Manufactures or Improvements, in order to employ the People and cultivate the Lands, while in *Scotland* they are represented as a People, designing to invade their Church, fill'd with implacable Aversions to their Discipline, and uneasy under the Security of the Church obtain'd by the Treaty, while they are Represented there as coming among them to supplant and subject them.

Again, how shall the *Scots* joyn heartily in your Defence, fight for you by Land and Sea, and with their brave Spirits and able Bodies face your Enemies? How shall they chearfully pay your Taxes and Customs, and go hand in hand with you in all your new Models, while you look upon them as Enemies to your Church, and Dangerous to your Settlement; while you asperse and reproach them; and every Day suffer their Nation to be insulted, their Judicatories to be affronted, their Magistracy slander'd, and insolent unsufferable Abuses offer'd them in Print, without Redress or without Reproof?

These are not the steps wise Men would take to Unite us; the encrease of these Divisions, is the true way to destroy the Peace on both sides, and to defeat every honest Man of his just hopes from the Union.

'Tis for this End these false Reports are rais'd, and Reproaches daily given out; 'tis for this End that false Suggestions are rais'd and spread about on both sides—— Merely to keep open a Breach between the Nations, and if possible to introduce the old Confusions of their separate State——Which GOD of His Infinite Mercy prevent, AMEN.

It is a common saying that the world is a stage, and that we are but players in a play. But if we look at the world as it is, we shall find it to be a very different thing. It is a world of suffering and sorrow, of pain and grief, of death and decay. It is a world where the strong oppress the weak, where the rich oppress the poor, where the wicked oppress the righteous. It is a world where the light of truth is often hidden in darkness, and where the voice of God is often silenced by the noise of the world.

And yet, in the midst of all this, there is a hope. There is a hope that the world will be made new, that the suffering will be ended, that the sorrow will be turned into joy, that the pain will be turned into peace, that the death will be turned into life. This hope is the hope of the Christian, the hope of the believer, the hope of the faithful. It is the hope that God will bring about a new creation, a new world, a new heaven and a new earth, where the righteous will dwell in peace and joy forever.

Which GOD of the infants every parent, AMEN.

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